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From the English Churchman.

Scotland.—Letter to the Lord Bishop of Cashel from the Bishop of Edinburgh.

Edinburgh, Nov. 10, 1845.

My Lord,—A Letter bearing your Lordship's signature, and addressed to Dr. Low, Bishop of Moray, &c., has been going the round of the newspapers, and has, I am given to understand, produced some uneasiness in the minds of members of the Scottish Episcopal Church. Both the members of the Church in Scotland and the seceders from it, appear to be Episcopally disposed, so far as to be very anxious to procure and publish Episcopal authorities each on their own side. Thus the Scottish Episcopal Church has published the testimonials of Bishops Horne and Horseley, the present Archbishop of Canterbury and of the Bishops of London and Exeter. The separatists, on the other hand, have procured and published the strong and decisive testimonial of the Bishop of Cashel.

While I grieve that we should have divisions among ourselves, I grieve, also, that we should be the cause of unseemly division among our neighbors. It is thus held out to the world that the United Church of England and Ireland is so far from being an united body, that its prelates are divided as to whether a Church which for two hundred years has existed alongside of them is to be treated as a true branch of the Church of Christ, or to be shunned as an erring and corrupt one, and that circumstances might easily concur under which an English Bishop would in Scotland be communicating with the Bishop who excommunicated, and an Irish Bishop with the Presbyter who was excommunicated.

Deeply sensible of this evil, I shall not trouble your Lordship with any examination of these testimonials, nor dwell upon the excess, either *numero* or *pondere*, on the one side or on the other. But as you have frankly stated that if "providential circumstances should take you to Scotland, you would think yourself bound to hold communion with the members of the Church of England there, rather than with the Episcopalians of the Church of Scotland;" and as you have given certain reasons for arriving at this conclusion, I shall take the liberty of examining how far these reasons are true, and how far they are sufficient.

Your Lordship begins with saying—"It has been a source of great grief to me that the Scotch Episcopal Church has departed so widely from the doctrines of the Church of England, and has adopted language and sentiments which had been advisedly given up by our Church. I should disapprove of this at any time, but more particularly at the present moment, when the Tractarian movement is doing so much towards an approximation towards the Church of Rome. It grieves me that the Scotch Episcopal Church should throw the weight of her countenance into the scale of the unsound members of the Church of England."

Now, my Lord, I am at a loss to understand whether you mean to charge the Episcopal Church in Scotland as a Corporate body, and in its corporate acts with this "wide departure from the doctrines of the Church of England," or whether you mean to assert that there has been a general defection not only from the doctrines of the Church of England, but from our own. From the whole course of the controversy hitherto, I should have supposed that the first was what your Lordship intended to assert, but the expression "at the present moment," obliges me to doubt. At the present moment, and since the commencement of the publication of the *Tracts for the Times*, no change either for the better or for the worse has taken place in the authorized Creeds, Articles, Common Prayer, occasional services, or Eucharistic service of the Scottish Church. Such change could be effected only by a General Synod, and none such has been held since 1838, in which no matter of doctrine was treated, and no change whatsoever was made in our formularies. It cannot, therefore, be admitted as a fact, that "the Scottish Episcopal Church has thrown the weight of her countenance into the scale of the unsound members of the Church of England," by any corporate act, nor am I aware of any presumptive evidence which should lead your Lordship to imagine that she has done so.

But if the meaning be that the members of the Church in Scotland, especially the Bishops and Clergy, have, at the present moment, generally taken up the views and doctrines of the Tractarians, and sanctioned them by published approvals, I must take the liberty of saying, that such charge requires in the man who advances it, such a knowledge of the actual state of things in Scotland, as would be claimed by very few who *reside* in the country, and have, therefore, better means of ascertaining the truth than your Lordship can have. To us it appears that the state of opinion among Scottish Episcopalians, is very much the same as that among Episcopalians in England; and that of all the varieties existing in the south, we can unfortunately furnish samples in the north. There is, however, one distinction. Among the indigenous clergy, and probably among their flocks, there has always existed a strong love for Catholicity, as distinguished from and opposed to Romanism, and an excessive fondness for the Vincentian rule, *Quod semper ubique et ab omnibus.* In the devious course which the Tractarians have pursued since 1828, when Dr. Pusey considered Mr. Rose as "abandoning the fundamental principles of Protestantism, and derogating from the independence and inherent power of the Word of God," down to 1845, when Mr. Newman developed his principles into full-blown Popery, they have stumbled upon and over many truths and many errors. At one time they supported this Catholic theory, and thus accidentally coinciding with the favorite theory of the old Scottish Episcopalians, they were then viewed by them with favor. Now that they have utterly discarded that theory and adopted the different and discrepant theory of developments, I doubt much whether a single clerical member of *our* Church would, in your Lordship's language, "throw the weight of his countenance into their scale."

But whatever may be your meaning in the passage above quoted, there are others in which the reference is clearly made to the formularies of the Scotch Episcopal Church. Your Lordship observes, "That the doctrines of the two Churches are not the same, is an undeniable fact; and I cannot understand how persons who have subscribed to certain doctrines in England, can be expected to give their assent to other doctrines in Scotland."

Now, my Lord, the non-sameness of the doctrines of the two Churches, is not so *undenied* as you imagine. Your Lordship and the Tractarians hold that there is a wide difference. Sir William Scott, on the other hand, writes, in 1825: "His (the Archbishop of Canterbury's) opinion concurs with mine, that a minister of the Church of England can incur no disability in England by communicating with the sister Church, if that can be called a sister, which by the late acts of your respectable community, is become *almost identically the same.*" I quote this not as settling the main question, but merely as showing that a very great Ecclesiastical lawyer, well skilled in liturgical and canonical questions, saw "almost identical sameness" where your Lordship perceives a wide difference; and I only infer that where such authorities are opposed to each other, neither the difference nor the sameness is to be thus summarily set down as an "undeniable fact."

But allow me to produce some other facts which have a better title to the epithet undeniable. It is, then, undeniable that the morning and evening prayer, the Litany, the services for holidays, the forms for marriages, baptisms, and funerals, are all identically the same in the Church of England, and the Episcopal Church of Scotland. It is an undeniable fact that the Three Creeds, and the Thirty-nine Articles of Religion, without any variation, addition, or curtailment, form the Profession of Faith in the one Church exactly as in the other. But then there exists a Scottish Eucharistic service of primary authority in the Scotch Episcopal Church, very closely allied to the first Liturgy of King Edward VI., and thus retaining language and sentiments which have been "advisedly given up by the Church of England." To this alone can your Lordship refer when you speak of wide differences and the error of our ways; for, as I have before stated, in every other portion the public formularies of the Church of England and of the Episcopal Church in Scotland are one and the same.

Your Lordship does not assert, much less do you prove, that the doctrines set forth or implied in the Scotch Office are opposed either to the Word of God, which is the main point, or to the English office. All that you assert is, that you are *different*, and that, therefore, merely on account of this undeniable difference, you could not, and would not, communicate with us. Does then your Lordship define the Holy Catholic Church to be, that portion of believers in Christ who use the *ipsissima verba* of the present English Office in the administration of the Lord's Supper? Do you cut off from the communion of the faithful, all the continental Churches, whether Episcopal, Presbyterian, or Independent? Of the Greek and Latin we will not speak, but do you excommunicate also the Anglo-American Episcopal Church, whose office differs widely from that of the Church of England? The English Communion Office, as your Lordship well knows, was never used by any organized Church beyond the realm of England and its dependencies; and your language appears to imply that this difference renders it unlawful for a member of the Church of England to communicate with any other body of Christians in the world.

But there is, or appears to be, a feature in our case and that of the American Church, which may render it in your judgment worse than that of other Churches. We "have adopted language and sentiments which have been advisedly given up by the Church of England." I presume your Lordship here adverts to the first Communion Office of Edward VI., which was no doubt advisedly given up, that is upon the advice of Bucer and Calvin; for I have no doubt your Lordship sees that the Scotch Office has been drawn up in imitation of this and the early Greek Liturgies, not in any respect of the Roman Liturgy or Mass. But was this first Office ever condemned by authority in England? So far is this from being the case, that the very authority which set it aside, the Act of Uniformity of 1552, speaks of it as "a very godly order, agreeable to the Word of God and the primitive Church, very comfortable to all good people desiring to live in all Christian conversation." Why a service thus characterized should have been superseded it would not have been easy to discover, had not the Act told us that it was "because there hath arisen in the use and exercise of the foresaid Communion Service, diverse doubts for the fashion and manner of the administration of the same, rather by the curiosity of the ministers and mistakers, than from any other worthy cause." Are we then to be excommunicated by the English and Irish Protestants because we retain as one of our formularies an Office which satisfied Cranmer and Ridley, and which they gave up in deference to the curiosity of others, and for no other worthy cause? This is surely hard measure.

I am unwilling to enter upon any examination of the longest paragraph in your Lordship's Letter, because it goes upon the hypothesis that the Episcopal Church in Scotland is erroneous in doctrine, an hypothesis which I deny, and hope that I have in some measure disproved. I take it to be the duty of every Christian man to seek communion with any body of Christians among whom his lot may be cast, provided it be not *manifestly* heretical or schismatical. Error is not of necessity either heresy or schism. The error of the Scottish Episcopal Church is asserted by your Lordship, but it is not asserted by the Church of which you are a prelate. You consider the case of an English or Irish clergyman in Scotland as parallel to that of an English or Irish clergyman officiating in France, and hold that obedience to the bishop of the diocese is no more requisite in the one case than in the other. But the analogy fails in too many points to be of any value. The Popish Bishop would not receive the English clergyman till he had renounced his faith, his orders, and his baptism. The Scotch Bishop makes no such requirements. If the English clergyman took the steps necessary for bringing himself into communion with the Popish Bishop, he would either be absolutely disqualified from re-entering the ministry of the United Church, or would be required to renounce the errors into which he had fallen. English and Irish clergymen are daily returning to their respective Churches after living in communion with the Scottish Bishops, and no purgation, no renunciation of errors, nothing but a letter testimonial is required from them. The cases, then, which your Lordship considers as parallel, are by your Church considered as widely divergent. We must be allowed to adhere to the judgment of the latter, not merely because it is more favorable to us, but on account also of the higher authority of the judge.

Your Lordship must have been aware that the publication of your letter would cause regret, and probably irritation, in the minds of Scottish Episcopalians, and more especially of clergymen who, with English orders, minister in this Church. One of our supposed errors is, that we entertain a high respect for bishops as such; and so pointed a condemnation of our Church by a Bishop of an orthodox Church in communion with our own, would of course weigh heavily upon our minds. But we are supported by a firm belief that your Lordship oas in this matter acted *errante clave.* We plead "not guilty" to the charges brought against us; and we appeal from the judgment of the Bishop of Cashel to the judgment of the United Church of England and Ireland.

There is one point of a personal nature which I think it right to mention before I conclude.

The letter which has given occasion to these remarks, and which is signed "R. Cashel," may or may not have been written by your Lordship; it may have been published by the friends or the enemies of truth, and with or without your Lordship's sanction. It may appear that I ought to have withheld the publication of these remarks till I had ascertained the truth as to these alternatives. But, in the meantime, the Letter is, I am informed, producing bad effects, which it is my duty, so far as I can, to counteract. As, then, I have not attributed to your Lordship anything worse than ignorance of the real character of the Episcopal Church of Scotland; and such rashness as must be imputed to every man who writes and publishes upon a subject of which he is ignorant; and as I am quite prepared to withdraw such imputations as soon as I am informed that your Lordship did not write the Letter, or that it has been published contrary to your wishes, I trust I shall not be thought by any competent judge to have infringed the respect which is due to the high office which you hold in the Church of Christ.

I have the honor to be,
Your Lordship's obedient servant,
C. H. Terrot,
Bishop of Edinburgh.

The Lord Bishop of Cashel.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. LI.

The second of the "sentences of Scripture" provided by the Church to be read at the commencement of the Daily Morning and Evening Prayer is well adapted to the framing of the mind to suitable reflections on the dignity, purity, and exalted blessings of Christian worship. It especially accords with the present period of the evangelical year.

The recent festival of The Epiphany presented to our minds an event of deep interest, and peculiarly sublime and momentous import. Christ, the Messenger of the Covenant, and the Mediator through whom its blessings were to be wrought and extended, having been made Man, was announced to the Jews by the ministry of angels. But it was not for the Jews only that Messiah came. The glory of His people Israel, He was also to be a Light to lighten the *Gentiles.* Gentiles were, accordingly, by an appropriate signal, brought to the knowledge of Him. A supernatural luminary appeared. Wise men of the East were attracted by it. They came to Jerusalem to inquire where He could be found who was born King of the Jews; for they had seen His star, and had come to worship Him. Following their celestial guide, which went before them till it came and stood over where the young Child was, they arrived at the house, and prostrating themselves before the Heavenly Babe, offered Him homage and adoration.

This event may be considered as the formal introduction of the Gentiles to the knowledge and service of Jesus. These wise men, or magi, may be regarded as heading the whole heathen world in their allegiance to the Saviour. They were the first of the multitudes who, aliens from the commonwealth of Israel, *have shared*, and the still greater multitudes who *are yet to share*, with the Israelites, the blessings of Messiah's reign.

There is nothing more evident, from the whole tenor of ancient prophecy, and of evangelical teaching, than that the privileges and blessings of God's covenant in Christ, were to be extended to the Gentiles as well as to the Jews. However God, in His wisdom, might once have seen fit, as He did under the Jewish dispensation, to impress upon the system of His revealed truth characteristics which necessarily limited the knowledge and reception of it, and to wink at the ignorance which generally prevailed, this was not to be always the case. Messiah the Prince was to have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness were to bow before Him, and His enemies to lick the dust. The kings of Tarshish and of the Isles were to bring presents; the kings of Sheba and Seba to offer gifts. All kings were to fall down before Him; all nations to serve Him.

Considered as an earnest of this glorious consummation, the Epiphany, or manifestation of Christ to the Gentiles, is fraught with a variety of interesting heads of reflection. The sentence of Scripture above referred to as standing at the commencement of the Church's daily service, presents us with a striking view of its blessings.

"From the rising of the sun, even unto the going down of the same"—from the East even unto the West—over the whole face of the habitable world—"My name shall be great among the Gentiles, and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith the Lord of Hosts."

The blessings of the manifestation of Christ to the Gentiles are here presented to our notice under two general heads; the first embracing the leading points of Christian doctrine and precept, whereby it may be emphatically said that God's name is *great*, or *magnified*, among the Gentiles; and the second referring to the purity of Christian worship, by which incense is offered unto God's name, and a pure offering,—the offering of incense being a figurative expression for worship, taken from an act which was, at that time, a part of worship.

There was no subject on which the speculations of heathen philosophy were less successful than religion. When even the most abstruse parts of human learning were thoroughly prosecuted, and the powers of the mind were brought into vigorous action, and led to brilliant success, in philosophy, mathematics, and the arts, they were inadequate to the supply of man's spiritual wants. Religion presented a sad evidence of the insufficiency of human reason. The object of faith, the exercise of faith, the discharge of religious and moral duty, and suitable motives to it, were subjects which, proving the incompetency of man's unaided intellect, evinced the necessity of his having another and a better guide to that view of them which his reason could approve, and from which his moral powers could receive light to direct, and satisfaction to encourage.

The fundamental principles of religion—the existence and attributes of God—met with a very defective reception. Where the dictates of imagined philosophy did not entirely exclude the Maker and Ruler of the universe, and attribute the origin and progress of things either to necessity or chance, uncertainty, incongruity, and endless diversity, characterised the received notions of a divine being. A multiplicity of gods, differing from each other, and often opposing each other's influence, was generally admitted. The celestial luminaries, "the sun when it shined, the moon walking in brightness, and the stars, even all the host of heaven," attracted the adoration of beholders. Departed heroes, men of like passions with their deluded votaries, were made objects of religious homage. The knee was bent to beasts of the earth, birds of the air, and creeping things, insects and reptiles. Nor even with this degree of human degradation was idolatry satisfied. Vegetable productions, and not only those the most striking for grandeur and beauty, or the most useful in their properties, but even the most common, insignificant, and offensive, shared the oblations of imagined piety. Nor were they withholden from the works of men's hands—from idols of metal, wood, and stone.

Such was the prevalent lamentable result of the efforts of unaided human reason; which, on some subjects, was equal to all man's wants, and gave brilliant proof of the extent of the faculties, and the capability of the powers, of his mind; but which, even in the breasts of the wisest, found in man's craving for religion, a subject entirely beyond its ability. And yet, when revelation has supplied its needs, there are men with minds so unphilosophical and perverse, as still to maintain the superiority of reason to revelation, its independence of it, and its sufficiency without its guidance and aid.

In the midst of this ignorance and infatuation the Gospel raises its kindly voice, and directing man's view to the *One Only and Eternal God*, draws him off from his idolatrous degradation; and in a mere span of time effects what the most vigorous exertions of philosophy had for ages attempted in vain. Idols are demolished. The works of nature are held in their proper places. The Great God of all alone is worshipped. The knowledge and service of Him rapidly gain ground. Altars polluted with human blood and unhallowed fires, are destroyed. The temples of false gods are razed to the ground, or solemnly consecrated to the service of the Lord of Hosts. Commencing at the East, the rising of the sun, the truth as it is in Jesus spreads even unto the going down of the same. Europe receives and cherishes it. Thence it is reflected on this new world. God's name is great among the Gentiles. To Him they transfer the reverence and adoration which had been lavished on deities of their own corrupt imaginations.

Human reason, pointing to past experience, declares that she could not have effected so signal a change. Bowing in humble and grateful submission to the precepts of revelation, she acknowledges that that only could have afforded a sufficient remedy for the degradation of heathen mythology, and caused the name of the Lord of Hosts, of God as most satisfactorily contemplated by herself, when presented to her regard, to be great among the Gentiles.

The revelation of *the attributes of the Deity* afforded by the Gospel, gives additional evidence of its infinite superiority to human reason.

The world by wisdom knew not those divine attributes which tend to make belief in a Supreme Being satisfactory, comforting, and edifying. Vices and frailties disgraceful to men were attributed to the imagined possessors of divinity. Morose and capricious tempers were to be gratified by the homage of the wretched devotee. Uncongenial and jarring qualities characterised the gods to which human reason bowed. Not till revelation came as reason's guide and aid, could man contemplate and admire the perfect holiness and the infinite wisdom, justice, and goodness of God. As there unfolded, the attributes of the Deity are calculated at once to alarm the wicked, and to soothe, comfort, encourage, and support the pious. Justice and mercy are there shown to exist and act in concord for the good of man. The mystery of redeeming love, there presented to our faith, shows ample satisfaction made to the former, and thus the way opened for the full and free exercise of the latter, consistently with the essential perfections of Divinity. As the Gospel makes God known to us, reverence is inspired by His perfect holiness; salutary fear by His infinite power and justice; hope by His unbounded love and rich and unmerited mercy; and trust, confidence, resignation, and holy peaceful equanimity, by the wise and good omnipotent control of His unerring providence.

In religious and moral duty, and the motives to practise it, the instructions of the Gospel were also greatly needed.

As varied as the ideas of the number and nature of the objects of adoration, were the notions of religious duty. Barefaced crimes were deemed acts of homage to some of the imagined deities. And indeed, where objects of worship not only did not excite reverence and esteem for the possession of good qualities, but were even calculated to disgust by their baseness and obscenity, the cause of piety and morality must languish. They can be known only in name; and that by wretched perversion.

Such have ever been, and such to this day are, the character and result of religion formed without a knowledge of revelation. It requires this to remedy the evil, and give man that sense of religious and moral duty which will render the name of God truly great among His creatures.

It must indeed be confessed, that pagan philosophers were not, in every instance, destitute of the will and ability to give good moral instructions. It may even be granted that the ethics of some were sound in the main. But they never could succeed in reforming any considerable portion of their fellow men. All the weight which even eminence of rank, talents, learning, and virtue could give them was of little avail. A despised Nazarene effects what they, with all their advantages, attempted in vain. They could not say, as He did, Be ye holy, even as your Father which is in heaven is holy. They knew not that powerful principle of *pure and living faith*, nor those strong motives of hope, gratitude, and love, by which He gained men to the observance of His laws. They could not, as did He, impart the gracious promise, "When He the Spirit of truth is come, He will guide you into all truth." They could not, as did He, in illustration of the purity and perfection of their systems, put forth in all the length and breadth of its application to *example* as well as precept, the comprehensive lesson, *Learn of Me.* They had not to exhibit His indubitable attestation of being approved, supported, and aided by the Supreme Being. Therefore they could not, like Him, make God's name to be great by the prevalence of sound religion and true morality.

What a proud contrast do the precepts of the Gospel present with those of the most enlightened heathen sages! Christ's sermon on the mount may well be laid in the balance against all the systems of morality which have been produced by the ablest philosopers. That great secret for the eradication of evil, the securing of moral purity, and the building of the religious life on a sure foundation, *the principle that words and thoughts, as well as actions, are to be subjected to religious and moral control*; and that universal and unerring rule of social duty of every kind and grade, which every man can understand, and every man can practise, *Whatsoever ye would that men should do to you, even so do to them*;—these characteristics of evangelical piety and morals, are among the Gospel's most efficient means of causing God's name to be great among men.

One grand and peculiarly efficient motive to religion and virtue was but partially and feebly held out by the wisdom which is of this world—the belief of a future state of rewards and punishments. Even where this did obtain, it was far from being the clear and operative persuasion which the Gospel has made it. As useful and desirable, and as natural and probable, were the highest views entertained of another world. Respecting the mode of existence in that world, the nature of the rewards and punishments there to be experienced, and the means of attaining to the one and avoiding the other—points so necessarily connected with the full benefit of the truth in question—all was doubt and perplexity. Relief was sought in the most absurd, impious, and demoralizing speculations. Sensual indulgences, the gratification of selfish, ambitious, and vengeful views, or listless sluggish indolence, were the pleasures after this life, to which unaided reason directed the hopes of men. Ridiculous, degrading, and impure observances, cruelty, deceit, and vice, were the path in which they were to reach this future happiness.

But there were also many, and they of renown and influence, who looked for nothing beyond this life but total annihilation.

Such is the view which human reason gives of her efficiency, and the only experience of her unaided powers to which she can point, on the great and momentous subject of a future state. How glorious the contrast presented by the Gospel! A certain, rational, and edifying prospect of an hereafter is now attained. Furthered by it, the cause of virtue and religion gains ground, the name of God is made great among His servants, and reverence, love, and homage secured to Him, by the light thus furnished to the teachings of sound reason and true philosophy. Filled with holy hope, man prosecutes his spiritual course. Anticipating the recompense of reward, he walks religiously in good works. With glory, honor, and immortality before him, he suffers nothing to draw him from religious ways. Seeing too the terrors of the Lord in the everlasting punishment of the wicked, he dreads them—he knows that it is a fearful thing to fall into the hands of the Living God—he will not risk eternal condemnation.

The systems of religious and moral duty, formed without a knowledge of revelation, could not disclose the means whereby man could be enabled to practice what might be correct in them. His want of more than his natural strength for the discharge of duty, has been everywhere experienced, and owned in all ages. Unless therefore means of remedy are pointed out, no system can possibly be efficacious.

The Gospel, supported by the clearest and strongest evidence, offers assurance of divine direction and aid, and pointing out the means whereby these are to be attained and preserved, *thus* engages us to oppose the hinderances of our corrupt nature, and resolutely persevere in religious and moral obedience.

"And in every place incense shall be offered unto My name, and a pure offering."

The offering of incense, being a part of the once divinely appointed services of the Church, is here, by a well known and natural figure, often used in Scripture, named to express religious worship generally. The superiority of this, as prescribed by the Gospel, over that of mere human device, is the head of reflection suggested by these words.

The expression "in every place," has reference to the benefits which Gentiles were to derive from the Gospel. The proper place of offering incense among the Jews to whom the prophet wrote, was Jerusalem. Thither all the tribes were to go up for the more solemn observances of their ritual; and thence ascended the daily sacrifices, prayers, and praises of the temple. But in the predicted enlargement and perfection of the Church under the Messiah, this restriction was to be removed, and "in *every place*" the offering of Christian worship would be equally acceptable.

And very appropriately, of itself, and in contrast with other systems, may the worship of the Gospel be denominated *a pure offering.* In this connection we may reflect, first, on the *Object* of that worship. It is not to a senseless deity that the Christian bows his knee; nor to departed fellow creatures; nor to subjects of capricious and wicked tempers; nor to those of imperfect or sinful character; nor to deities that delight in expensive, laborious, licentious, or cruel services; or who claim the homage of wretched devotees, more to appease their wrath, than to excite their mercies and loving kindnesses. It is to the God and Father of all; to the all-wise, all-powerful, all-just and good; to the Great Maker and Disposer of all things, whose mercy is over all His works, who willeth not that any should perish, and who would be loved rather than feared, and served from motives of gratitude, and of humble and affectionate trust and confidence, and not of terror.

Compare This Object of worship, known only where revelation is known, with that in every place and every age, destitute of revelation; and say if, in this respect, Christianity has a rival in the purity of its worship.

This purity is further evinced in the mediation revealed by the Gospel, through which our services are to be rendered. No truth is more fully established by the uniform history of the world, than that man has a natural sense of the necessity of some mediation between him and his God, to render his services acceptable. Pagan mythology affords ample proof of this. The universal prevalence of sacrifices can be accounted for in no other way. And yet the inadequacy of these sacrifices is most evident. The Gospel gives the only satisfactory view of the subject, and the only one calculated to produce a salutary practical effect. In the Mediator whom it reveals, we see fitness to hold the station in His human nature, and perfect ability to discharge its functions, and perfect merit to be attached to that discharge, in His divinity.

In this way of access for guilty man to his offended God, this mediation through which our services are accepted, so perfectly equal to our needs, and so gloriously illustrative of both the justice and mercy of Jehovah, we see evidence of the purity of Christian worship, in the contemplation of which our hearts should be filled with pious gratitude and joy for our exemption from the miserable anxieties, and harassing doubts which, on this subject, were, and are, the unhappy portion of men destitute of revealed truth.

The services which the Gospel requires are another evidence of the purity of its worship.

External worship has, from the nature of things, always and everywhere been found inseparable from religion. It has always been a part of the religion required by God in Holy Scripture. To what it has degenerated when human reason has been its only guide, the history of nations ignorant of revelation gives mournful testimony. This testimony is found in those true exponents of the capacity and power of human reason as man's guide to worship, ancient and modern heathenism. The speculations of the same reason in times and places illuminated by the Gospel, no true philosopher will admit as, in any degree, countervailing testimony. If there is any force in the inductive argument, all that is reasonable in the sceptic's notions of intercommunion with the Supreme Intelligence, is the result, not of his philosophy, but of the unacknowledged benefit which it has derived from the surrounding Christian atmosphere, which draws its nourishing, purifying, and preservative influences from the God of grace, through His established media of the sacraments, services, and instructions of His Church.

The difficulty in the way of the conclusion now had in view, supposed to exist in the acknowledged perversion and abuse of the principle of external worship under the Christian name, and within the borders of the Christian Church, will, justly considered, be found to be a difficulty only in appearance. No one of intelligence and information fitting him to judge in the case, can be ignorant that the corrupt, superstitious, and idolatrous perversions and abuses of worship, which have unhappily made their appearance in the Church, have been parts of a scheme which has systematically kept the Gospel from the great body of Christians, and established over them a priestly domination, deriving its strength from appeals to the corrupt principles, fancies, and tendencies of the human breast; and spreading by the means, and in the proportion, of the ignorance to which itself reduced the common mind, and kept it in bondage. And as a further proof that these heathenish perversions and abuses are not to be laid to the Gospel's charge, the remedy of them requires no extraneous influences. It has been found in the Gospel itself. All that is necessary is to fall back upon the Gospel; to reform by its rules; not to revolutionize by a change of religion.

By the requirement of united, and therefore external, public worship; the clear enforcement of the principle that this should be by a prescribed form; by the appointment of the sacraments of Baptism and the Communion of the body and blood of Christ, and of the rite of laying on of hands for specified purposes; by a clear recognition of the power, prerogative, and duty of the Church to make specific provision for due solemnity, decency, order, and edification, in carrying out these principles and provisions; and by rules for the exercise of this power, prerogative, and duty, so that it shall minister to truly evangelical solemnity, decency, order, and edification; the Gospel provides outward observance sufficient to fix the attention, interest the feelings, and engage the heart; and at the same time, furnishes in its principles and precepts, ample security, where *its* influence is not overborne by that which is contrary and antagonistic, against that kind and degree of it which endangers a lapsing into idolatrous perversion, superstitious reliance, or mere formality and display. In this happy medium, approved alike by sound reason and well regulated feeling, we should admire the peculiar purity of true Christian worship.

Lastly. The dispositions required in the worshipper also mark the purity of evangelical services. All sinful lusts must be excluded by the cherished influences of the Holy Ghost. No selfish, malignant, ambitious, or uncharitable motive is suffered to actuate him. He is allowed to ask no aid from Heaven in the prosecution of bad designs. The heart that he brings before the throne of grace must be purified from feelings and affections of ill-will, enmity, and vindictiveness, from hasty passion and uncurbed temper. As he would have forgiveness at God's hand, he must forgive every offending brother. As he would be—what every human being who would have hope must be—the subject of mercy, forbearance, and long-suffering, these virtues must rule his heart, and establish there the reign of meekness, charity, and love.

And as it respects his God, no sullen and unwelcome effort is to be made to appease His wrath, and escape His judgment, no servile homage is required, and no performances are to be extended by mere dread of His power. However fear may often supply the first impulse to religious duty, gratitude and love should be the permanent leading motives, and sincere, willing, and cheerful devotion should frame the soul to sacred exercises. And as mere internal feeling, exclusive of outward expression, is not favorable to the cherishing of the true piety of the Gospel, so neither will the most punctilious performance of religious acts be acceptable or profitable, without the devotion of the heart and life, or be allowed as a dispensation from the weightier matters of the living faith and genuine virtue of the Gospel. This evidence of purity, at least in any such degree, no human system could ever afford.

Discussions of this nature may appear to some, and it is to be hoped that to many they are, unnecessary. Would that they were not required! But there is abroad a bold and daring spirit of scepticism, which, availing itself of the light of revelation, pretends to draw from mere reason systems of religion and morals, and applauds them as more excellent than the Gospel. There is also a grade of the same scepticism masked under the Christian name, which, willing to pay a degree of deference to the teaching of Jesus and His Apostles, still exalts above it the supposed lights of human reason, and represents Christianity as a science which reason is to improve, and to which it is to add new discoveries. To meet the pretensions of both these classes of objectors, we should compare what religion is where the Gospel is known, with what it was before the promulgation of the Gospel, and what it is where the Gospel is still unknown. In light borrowed from revelation, human reason may seem amply clear to answer every purpose of man's guidance in religious knowledge and practice. When the truths and precepts of the Gospel pervade the moral atmosphere around us, and must necessarily be imbibed, to a greater or less extent, by every individual, it is very easy to invent fine theories of what may be done without them. But the honest inquirer, and the truly philosophical reasoner, will go where the Gospel was not, and where it is not known, and there learn from facts what can be done without it. Such an inquiry, candidly and dispassionately prosecuted, will convince every sound and reflecting mind that we are indebted to the religion of Jesus Christ for the purest moral and spiritual light. Hence should arise the most humble and hearty thanks to Almighty God, for the inestimable blessing of a religion so pure, so edifying, and so sufficient. Earnest too should be our prayers, and zealous, devoted, and liberal our efforts, that it may extend more widely, and that still more literally, from the rising of the sun even unto the going down of the same, God's name may be great among His creatures, and in every place incense be offered unto His name, and a pure offering.

Especially let us remember, that to us who are blest with the light of the glorious Gospel, the ten talents are committed. Of us, consequently, other ten will be required. Just and heavy will be our condemnation, if, at the great day, many will come from the East and from the West, to inherit the kingdom of heaven, and we, the children of the kingdom, be found unmeet. While we have light then, let us walk as children of light. Let us so adorn the doctrine of God our Saviour in all things, that His name may be magnified, and His glory promoted, by our characters and lives. Be ours the offering of that most acceptable incense, ourselves, our souls and bodies all that we are, and all that we have through our great Mediator, to the Lord of Hosts—to devotion to His service, to the diffusion of the bounties of His providence and grace, and to the maintenance, the enlargement, and the spiritual and temporal prosperity of His Church. Then joy and comfort here will flow from the good pleasure of our God; and we shall hereafter reap the infinite reward of being admitted into His presence in heaven His dwelling place; where a multitude which no man can number, of every people, nation, and tongue, from the rising of the sun even unto the going down of the same, will laud and magnify His glorious name, and eternally offer unto it the incense of a pure and and heavenly homage.

What a mournful contrast with this, is presented by their portion whose characters and lives have brought shame upon the holy and reverend name of the Lord of Hosts! Cast out forever from His presence, and denied forever the light of His countenance, they will have their reward with him whom they preferred to their God, and who, for the pleasures of sin which he imparted for a season, will demand no less a return than the sacrifice of all their hopes, and the participation of his unspeakable misery, forever and ever. B. T. O.

For the Churchman.

Rev. Sir,—Your remarks on the subject of Diocesan Missions, in your paper of last week, have induced me to lay before you the following plan, which has for some time past much occupied my mind. If a collection were annually made in all the congregations of the Diocese, (which from want of accurate information the writer will assume to number 150,) even at the low average of little more than $13 each, the sum of $2000 would be obtained. In two years it would be doubled. The yearly interest of this amount ($4000) might be appropriated to the support of a missionary, with the understanding that whenever the congregation in which he officiates shall be able to maintain him from its own resources, the sum of $4000 shall be employed in the erection of a suitable church edifice.

Owing to the scanty and precarious maintenance afforded under our present system, the faithful missionary may often be forced to abandon his field of labor, conscious that the precious seed he has endeavored to sow, may perish from lack of care. But the method now proposed, by insuring him a fixed income, would prevent this calamity. While to the laity it would prove a strong motive for exertion, by removing the greatest obstacle which presents itself in the formation of a new parish.

But let us give to whatever plan our Divine Head shall through the voice of His Church appoint, our earnest, hearty, prayerful cooperation, remembering that upon our fidelity to this trust, may depend the eternal welfare of innumerable souls. μ.

As the death of Christ was foreshown to the faithful by bloody sacrifices before He came; so now, after He is come, His death is commemorated, and its benefits communicated, by the signs of bread and wine, the new Passover of the Gospel, in which we are said to *eat His flesh* and *drink His blood*; and except we partake of this sacrifice, we have no more life in our souls than our bodies would have without meat and drink. So long as there are offerings, there must be priests to offer. Jesus Christ does not act in person under the Gospel, any more than under the law; He is present with us only by those persons who are ordained to act for Him; and every true priest must be of His making; for *no man taketh this honor to himself, but he that is called of God.* No man can act for a king, but he who hath the king's authority; so can no man act for God but he whom God hath appointed. Who are they that make light of priests, and neglect the Christian sacrifice? None but they who *have* no priests, or who think they *want* none, or that they can make priests of themselves. Jesus Christ is indeed the only true Priest; and every Christian praying to God through His merits, is in private a priest to himself; but priests must be appointed of God to commemorate the sacrifice of Christ, and communicate the benefits of it from the altar to the congregation, and to pronounce pardon and absolution (that is forgiveness of sin) from Him to the penitent sinner.—*Jones of Nayland.*

For the Churchman.

Cambridge Historians.

Thomas Fuller.

He was, we know, of a joyous temperament and boundless good nature; endowed with that happy buoyancy of spirit, which next to religion itself, is the most precious possession of man; and which is second only to religion, in enabling us to bear with ease the trials and burdens of humanity.—*Edinburgh Review.*

God bless thee, dear old man! may I meet with thee—which is tantamount to—May I go to heaven!—*Coleridge.*

Cambridge, like Oxford, presents an interesting aspect to the eye of a stranger. The venerable air of antiquity which surrounds College, Hall, and Chapel, together with the gowned and perambulating scholastics, encountered in cloister, quadrangle, or garden; indicates an ancient place connected with, or devoted to religion and learning.

From the days of Sigebert, king of the East Saxons, or Angles, this has been a notable nook,—a place quaintly designated by an old writer, as "the land of scholars, pedagogues and masters." Here they nestled, and were distinguished by peculiar rights and privileges. Sigebert's school became in time a University, and his name is united or associated with Cambridge, like that of Alfred with renowned Oxford. In wandering through gallery, lodge, or library, the mind of the traveller is almost perplexed with the numerous objects or associations hereabouts, upon which to dwell or speculate. The founders of these ecclesiastical or literary institutions claim more than the simple utterance of their names; and yet the visitor is compelled to abridge his notices of those celebrated men and women, who have conferred upon Cambridge enduring tokens of respect and good will.

I strayed into Queen's College, and thought of some of her distinguished scholars. Here, for a time, Bishop Patrick, the author of the Commentary and the Parable of the Pilgrim, from which Bunyan is supposed to have borrowed the idea of his Christian hero, applied himself diligently to the pursuit of knowledge. Whilst an undergraduate he was wont to keep a regular journal of his occupations and studies, and to inscribe at the head of each page *æternitas*—eternity. This word appears to have quickened his perceptions, and impelled him to spend his time profitably, as he informs us in his Autobiography. The good Bishop of Ely in his old age, often referred to this solemn memento, preserved in his College records. It was a suitable motto for one, who penned this beautiful sentiment; "if we admire any thing, let it be the sublimity of humble minds." Here likewise, Erasmus, one of the greatest scholars of modern times sojourned for about seven years. He was the first one who taught Greek publicly at Cambridge. Fuller[*] remarks that "Queen's College accounteth it no small *credit* thereunto, that *Erasmus* (who no doubt might have *pict* and *chose* what House he pleased) *preferred* this for the place of his study, for some years in *Cambridge*. Either *invited* thither with the fame of the *learning* and *love* of his friend Bishop Fisher then *Master* thereof, or *allured* with the situation of this College so near the River (as *Rotterdam* his native place to the Sea) with pleasant walks thereabouts." Gibbon observes, "That his learning was all real, and founded on the accurate perusal of the ancient authors." He qualifies his apparent admiration of Erasmus's genius however with many formidable deductions, and winds up the analysis of his character by stating that he "believed firmly in witchcraft." Alas! for the reputation of "the greatest genius, and profoundest scholar of his age,"—one of the principal restorers of classical literature—when the author of the "Decline and Fall," resolved to sit in judgment upon him. The "sublimity of an humble mind," was not one of the characteristics of Edward Gibbon, and the shade of Erasmus might well be surprised at such a censor and lecturer upon superstition and divinity as the philosopher of Lausanne.

The garden attached to Queen's College is an attractive spot, and ERASMUS'S WALK invited me to meditate for a brief space upon one of the most agreeable and quaint historians of Cambridge. Worthy Fuller received his education at this foundation, and passed eight happy years of his eventful life at the University of Cambridge. He concludes his history of it, most affectionately and devoutly, "Desiring *God's blessing* to be plentifully poured on all the *Members* thereof:" and then his final historic page reveals a fervent prayer for the prosperity of religion and learning. This was perfectly characteristic of one of whom it has been justly observed, "that he was a divine of the strictest sincerity and most fervent piety." But to proceed with some brief passages concerning his life. He was the senior of Jeremy Taylor by five years; that is to say, he was born in the year 1608, and at Aldwinkle, a small village in Northamptonshire. Fuller's father was a clergyman, rector of St. Peters, and of the parish in which the Church-historian was born.

The following attractive morsel of autobiography, so happily conveys the natural feelings of an estimable Churchman and truly good man to the reader's mind, and elucidates the story of his life so admirably, that I am persuaded its insertion here will not be deemed expletory or extraneous:—

"God in his providence fixed my nativity in a remarkable place. I was born at Aldwinkle in Northamptonshire, where my father was the painful preacher of St. Peter's. This village was distanced one good mile from Achurch, where Mr. Brown, founder of the Brownists, did dwell, whom out of curiosity, when a youth, I often visited. It was likewise a mile and a half distant east from Lavenden, where Francis Tresham, Esq., so active in the Gunpowder Treason, had a large demesne and ancient habitation. My nativity may mind me of moderation, whose cradle was rocked between two rocks. Now, seeing I was never such a churl as to desire to eat my morsel alone, let such who like my prayer join me therein."

And with an apposite petition he terminates a rare modicum of personal history: and now to proceed with my sketch. Like Taylor, he also exhibited great mental ability in his youth, for he was sent to Queen's College at the early age of twelve years. His primary education had been conducted under the parental roof, and it is an evidence of the ability and care of his preceptor, or the talent of the boy, that he was fitted for College at so early a period in life. Dr. Davenant, the Master of Queen's, and afterwards Bishop of Salisbury, was Fuller's uncle. He belonged in fact to a race of scholars, and may be said to have perpetuated the acquirements and wit of his progenitors and relatives. He was only twenty when he finished his studies at the University; nor did he leave its antique walls without having acquired an enviable reputation for scholarship and genius. He possessed a vivid and fertile imagination, and was also gifted with eloquence, both original and attractive. He removed from Queens to Sidney College, but previously took his degrees of Bachelor of Arts and Master of Arts: this was in 1628. Having been chosen minister of St. Bennets, Cambridge, he commenced his pastoral labors, and soon attracted large congregations by the unique style of his pulpit discourses. Crowds listened to his earnest and engaging exhortations: he became speedily noted and popular; and preferment also waited upon. Within three years of his ministration at St. Bennet's, he was chosen fellow of Sidney College, and made at the same period a prebendary of Salisbury.

Fuller wrote poetry, and indeed commenced his literary career by publishing a poem: it was a curious production, and he entitled it, "*David's Heinous Sin, Hearty Repentance, and Heavy Punishment.*" As the title indicates, it was founded upon the history of the royal Psalmist, and is now considered remarkable only for its great rarity, or display of alliteration and quaintness. If the fame of Fuller was not greatly extended by this poetical production, his celebrity as a preacher appears to have been undiminished, nay increased, by his genial temperament and happy mode of illustrating Scripture texts. What can be more ingenious than his salutary comment on the text of St. Paul? "St. Paul saith, Let not the sun go down on your wrath, to carry news to the antipodes in another world of thy revengeful nature. Yet let us take the Apostle's meaning rather than his words, with all possible speed to depose our passion; not understanding him so literally that we may take leave to be angry till sunset: then might our wrath lengthen with the days; and men in Greenland, where the day lasts above a quarter of a year, have plentiful scope for revenge." Charles Lamb thought no one but the Cambridge historian, or Sir Thomas Browne, could have originated an idea so pleasing, and pointed in its application to the criminal passion spoken of by the Apostle.

Fuller left Cambridge to become rector of Broadwindsor, in Dorsetshire, but returned to it again in 1635 to take his Divinity degree A very pleasing mark of esteem and affection was paid him by his Broadwindsor friends upon this occasion. Four of his prominent parishioners accompanied him to the University; and thus testified to the worthiness and fidelity of their pastor. This fact is noticed by his biographers as an unusual piece of etiquette, and as reflecting the utmost honor upon the good people of Dorsetshire. He married during his settlement at Broadwindsor, and sat down to complete certain works projected at Cambridge. In his quiet parsonage, where he found himself surrounded by loving friends, his History of the Holy War was completed; and it is supposed to have been one of those historic tomes upon which he was constantly engaged in that rural and pleasant retreat. His Holy War was published in 1640, and he was chosen a member of the Convocation which assembled at Westminster in the same year. The first of his domestic calamities appears to have been the loss of his wife; she died in 1641. Little or nothing is known or related of this lady; yet one cannot help thinking that Fuller had his early partner in his mind when he penned this exquisite memorial of St. Monica: "Drawing near her death, she sent most pious thoughts as harbingers to heaven, and her soul saw a glimpse of happiness through the chinks of her sickness-broken body." A homily may be condensed in a sentence, and the author of the Holy War had a beautiful mode of illustrating a simple truth. Why may he not have done it in this admirable extract?

London was Fuller's next sojourning-place: his pulpit eloquence had attracted a vast deal of attention in the great Metropolis. He was invited to the lectureship of the Savoy, and soon became so popular that it was a current remark amongst observers "that he had two congregations, one without the walls of the Church, and the other within." His popularity was somewhat unpleasantly interrupted however about this time, (1642;) for being invited to preach at Westminster Abbey—it was the anniversary of the king's inauguration—he gave offence to the Parliamentary party, by the freedom or unguardedness of his remarks. He offended the Royalists, or the king's party, subsequently, and in the same way, when Charles requested him to deliver a discourse at Oxford. His sincerity and moderation upon both occasions was the real cause of offence; for there was too much truth and honesty in Fuller's composition and phraseology, to suit others less frank and candid than himself. The man who spoke out in this manner to his countrymen, certainly could not be called a time-server, or dissembler. "It is an abominable shame," he said, "and a crying sin of this land, that poor people hear not in their churches the sum of what they should pray for, and believe, and practice; many mock-ministers having banished out of divine service the use of the Lord's Prayer, Creed, and Ten Commandments." This remark was intended, however, for the edification of certain innovators: but he did not hesitate to speak with equal freedom and integrity upon all occasions, and to all men. The king truly appreciated his worth, and admired his extraordinary abilities, so conspicuously displayed in his warm-hearted exhortations and pithy remarks. Fuller's residence at Oxford was rendered memorable by a decree of sequestration hurled at him by the Puritans, by his ejectment from Lincoln College, and by the loss of his books and manuscripts. A full share of the misfortunes of the doomed monarch fell upon the subject; but he viewed his temporal loss with characteristic equanimity. The facetiousness of the scholar broke out, however, in the following choice meditation, in which his good temper and lively humor is alike exhibited. "On Nicias a philosopher having his shoes stolen from him, may they, said he, fit his feet that took them away.[†] A wish at the first view very harmless, but there was that in it which poisoned his charity into a malicious revenge. For he himself had hurled or crooked feet, so that in effect he wished the thief to be lame. Whosoever hath plundered me of my books and papers, I freely forgive him; and desire that he may make good use thereof, wishing him more joy of them than he hath right to them. Nor is there any snake under my herbs, nor have I (as Nicias) any reservation, or latent sense to myself, but from my heart do desire, that to all purposes and intents, my books may be beneficial unto him. Only requesting him, that one passage in his (lately my) Bible, [namely, Eph. iv. 28,] may be taken into his serious consideration." He was soon appointed Chaplain to Lord Hopton, one of the king's generals, and accompanied the army during its marchings and countermarchings over the distracted (at that period) kingdom. This active and perilous service, afforded him ample opportunities for the display of qualities both heroic and extraordinary. The personal bravery as well as the eloquence of the army-chaplain, is spoken of as bordering upon the marvellous: it seems, in a word, to throw a chivalrous and romantic air over the memorials of this remarkable writer, and cheerful Christian. Nor did he neglect to improve every leisure moment whilst engaged as the pastor of the army. He gathered information from any and every source. He inspected monuments, or held colloquies with the literate and illiterate inhabitant of each town and village into which he entered; and thus gathered materials, and endeavored to illuminate the past history of his native land. No antiquary ever entered upon his favorite employment with greater zeal, zest, or spirit, than did the worthy Chaplain of Lord Hopton, amid the brief intervals of a cannonade between besieger and besieged. At Basing House, or Exeter, his thoughts seem to have been quickened and stimulated, by the very discord and confusion of civil war: drums and trumpets, he said, reminded him of controversial writing, whilst Tertullian and ancient Latin Fathers pacified his mind, as he recalled "parts and passages thereof" to memory.

The fair city of Exeter was Fuller's abiding-place after it was taken possession of by the Parliamentary force: his favorite studies were continued with unabated ardor, and he preached constantly to the inhabitants with unwonted ability. Perhaps one of the most pleasing incidents in the life of this active, witty, and earnest divine, is that recorded of him, when circumstances made it necessary for him to appear before an ecclesiastical tribunal composed of Puritans, and called the "Court of Triers." Cromwell had prohibited all clergymen who had been public adherents to the late king from preaching in the commonwealth, and Fuller was placed in a perplexing dilemma. Previous to his encountering the rigid and solemn body of men appointed to examine him touching his theological views and other grave matters, he had an interview with his friend, the excellent John Howe. Howe was at that period one of Cromwell's Chaplains, and as renowned for his catholic charity, as he was conspicuous for learning and amiability of character. The author of the "Holy War," made known to the famous Presbyterian—one of the principal assistants in Poole's Annotations on the Scriptures—his awkward exigency. He represented himself as being a very large man, and must needs be compelled to go through a very narrow passage, and hoped his brother scholar would help him in so perilous an emergency. The request was instantly complied with. The question put to Fuller by the "Triers" was of a theological, not a political character; his answer satisfied them, and he was permitted to resume his clerical functions. This anecdote reflects the utmost credit upon all parties, and serves to prove the estimable qualities of heart and mind possessed by the Church-historian. The bitterness of party strife had not alienated the affection long subsisting between excellent friends; and it is highly agreeable to revive this circumstance, upon the spot where these two eminent individuals were trained and educated. It is any thing but a dull or tedious employment to dwell upon the memorials of this remarkable man; but I must abridge, nevertheless, my meditations in Queen's College garden. A brief recapitulation therefore of the concluding portion of his biography must suffice for a testimony, that his name and memory has not been slighted or overlooked during this University ramble.

As the dark clouds of civil discord which had lowered so long over the fatherland of the "good clergyman," began to disperse, his fortunes brightened with the national tranquillity. The Earl of Carlisle appointed him his chaplain, and also bestowed the living of Waltham upon the humorous Church-historian. His library also was in a great measure replenished or restored by the liberality of Lord Beachamp and the Earl of Middlesex; and he soon connected himself with the nobility by marrying the sister of Viscount Baltinglass. He published his Church History in 1656,[‡] and two years afterward, Lord Berkely, beside making him his chaplain, bestowed the rectory of Cranford in Middlesex upon him. The Restoration restored him to the lectureship of the Savoy, and his preband's stall at Salisbury: Charles the Second finally had him created Doctor of Divinity by *mandamus*, and appointed him chaplain extraordinary. Death alone seems to have prevented further elevation; the mitre, or a bishopric, was to have been conferred upon him, when his demise, in 1661 arrested the kind intentions of his friends: and Dr. Fuller slept quietly with his fathers. He was in the fifty-fourth year of his age when he died; and they buried him in the chancel of his Church at Cranford, Middlesex; and it may be added, that it was a sorrowful day to his parishioners. As a man he was greatly beloved, and certainly not less so in his clerical capacity; he was proverbial for his moderation in religious matters, and yet was scrupulously observant of the spirit and letter of the admirable ritual appertaining to the Church of his fathers. Upon this point he was always eloquent. "A good prayer," he was wont to say," is not like a stratagem in war to be used but once. No, the oftener the better." The circumstances attending his last moments are truly characteristic and highly interesting; they exhibit the energetic spirit of this indefatigable and faithful pastor in a most instructive light. The incidents are related so clearly and concisely by Willmott, that I avail myself of his language, to convey this portion of Fuller's history to the reader. "He had been requested to preach a sermon on Sunday for a relative; who was to have been married on the following day; in the morning he complained of a sensation of of giddiness in the head; but when his son advised him to relinquish the discourse he had promised to deliver, Fuller determined to persevere. He had, he said, often gone up into the pulpit sick, but always came "well down again, and hope he should do as well then, through God's strengthening grace." The spirit was indeed willing, but the flesh was weak. He was unable to finish his sermon, and returned to his house in Covent Garden to die." It is highly satisfactory and gratifying to the admirer of Fuller, to find every particular concerning him so well preserved, even unto his personal appearance and habits. Thus we learn that, "In stature he was tall and well-formed, of a ruddy complexion, with an earnest sweetness that shaded the hilarity of his countenance; his hair, of a light color, fell in luxuriant curls; his manner of walking is described as being graceful, and almost majestic; in dress he was negligent, in manner careless and inurbane, but easy, simple, and sincere. Absorbed in the contemplation of those numerous schemes of intellectual exertion which continually engaged his attention, he frequently passed his most intimate friends in the street without any signs of recognition."[§] He was fond of conversing with people in the humble walks of life, and would listen attentively to their recitations, family legends, and local traditions, for hours. In this way "he delighted to unbend his mind," and recreate his spirits, often jaded by severe study, or the distractedness of the times. Nor were these casual interviews with cottager and peasant, without benefit of another kind. It accustomed him to estimate the pith, value, and expressiveness of his mother-tongue. Fuller is to be admired for his enlightened veneration of the English language: his writings abound with words and phrases, admirably illustrative of the nervous beauty of the Anglo-Saxon idiom. Whilst his contemporary Milton, constructed "his artificial and learned prose" after Latin models, the Church-historian studied the spirit and simplicity of Saxon-English. Charles Lamb once said, that "his works" were "scarcely perused but by antiquaries:" the antiquarian taste seems to be very generally diffused however in the nineteenth century; and the constant reference to Fuller's tomes, is a convincing proof that he is not doomed to a speedy oblivion.

His astonishing memory has been often dwelt upon by his biographers; and it is a pleasing source of reflection to know that it was ever exercised for the cause, and in behalf of virtue and humanity. Some of the facts under this head are remarkably interesting, but I must deny myself the pleasure of repeating them here. Having introduced his name, however, as a writer and historian, a word or two may not seem out of place in summing up his happy character. As Dr. Fuller never assumed an austere or artificial manner in his intercourse with his fellow men, neither did he aim at any unnatural gravity when he grasped the historian's pen. A severe dignity of style did not comport or accord with his unreserved and social character. He wrote as he conversed,—freely, frankly, ingenuously. There was no disguise of any kind about him: his hilarity could never be suppressed or subdued; "must the earth of necessity be sad," he would say, "because some ill-natured star is sullen?" His cheerfulness not only made him a favorite guest, but a favorite writer; his pages are at the present day consulted and quoted, and the intercourse seems to be as beneficial to the mind as the body. The "humorous moralizer" may be correctly and justly ranked as a spiritual physician. For a man to be celebrated for scholarship in the learned age in which Fuller lived was not an easy matter; and he has retained that high reputation undiminished to this hour. His Latin interspersions in his Church History are specimens of elegant literature, and betray a thorough knowledge of that ancient and beautiful language in which Tacitus, Sallust, and Livy embodied their memorable thoughts. His want of method has been repeatedly complained of, but that was a common fault with writers of the seventeenth century, the great Jeremy Taylor himself being among the number.

Fain would I omit, or gently pass over the uncharitable remarks of Bishop Nicholson[‖] and Dr. Heylin, who, being Fuller's contemporaries, spoke carpingly of the Cambridge historian: fain would I forget that Bishop Warburton, at a subsequent period, and in an ungracious mood, styled him a "jester;" but they must be noticed, if only to counterbalance the generous panegyric of warm-hearted Coleridge. With all his faults, critics will not speedily look upon FULLER's like again. D.

For the Churchman.

No Vacancy.

Mr. Editor,—Let me acknowledge my gratification in perusing the admirable article of W. N. Y. in your last number. I had supposed that the printed prating that has appeared on the eminently foolish question, whether the suspension of your bishop has produced a vacancy in the diocese, would have been ascribed to its true motives, the rancor of a malevolent opposition, and the inveteracy of a disappointed court, as developed by those who may best know the feelings of its members. The verdict of the court was abominable, and its sentence outrageous, but this *construction* of the sentence is nothing short of insane. Such, however appears to be the new ground taken by the insatiable foes of your bishop, after their late defeat; and W. N. Y. is right in meeting it, and giving it thehonor of an argument. His only mistake,—if I may be so presumptuous,—is in not waiting for the "novelty" to grow a little, and havemore of its admirers leave their position of non-committal on—hem!—on the very important question!

Perfectly correct is W. N. Y. in arguing that his doctrine pervades the Ordinal. And my principal object in troubling you is to add—that the Constitution and Canons on the point concerned are *embodied*, not only by unavoidable construction, but expressly, in that instrument. A rubric orders the presiding bishop to "demand Testimonials of the person presented;" and those "Testimonials" carry us at once to the Canons. And the oath of the "person presented" runs—"I, *N.*, chosen Bishop of the Protestant Episcopal Church in *N.*," &c.: this latter *N.* designating the diocese that elected him, and the word "chosen" the validity of its act in so doing; which diocese is thus in waiting before the officiating bishops, humbly representing to them that it has acted canonically, and humbly petitioning them, by *its* testimonial, to give jurisdiction to the man they desire for their chief pastor. The whole Constitution aud Canons concerning the appointment of bishops, are part and parcel of the Ordinal: the single word "Testimonials" is enough to prove this, and so is the single word "chosen;" and equally pregnant is even the single and most significant letter "*N.*"

In the same light we are to view the act of consecration:—Receive the Holy Ghost for the office and work of a bishop in the Church of God," &c.: without this collation of the Holy Ghost, there is no episcopal power or function. The lowest interpretation of the phrase is—"receive the *authority* of the Holy Ghost:" that *authority* is given by the consecrators; it was not given before, whether by Conventions or otherwise; and when given, the authority is complete, and not dependent on the diocese whether for yea or for nay. This *authority* is "for [both] the office and *work* of a bishop;" and "the work of a bishop" includes jurisdiction. But the sphere of this "work" has been designated already for the incumbent agreeably to the Constitution and Canons, as just mentioned; and thus the act of consecration confers on him that amount of privilege, and imposes on him that amount of duty. The bishops *give* him his diocese, her consent being first had, just as a bride is yielded secularly by her guardian to the minister, and by him given, in the Name of God, to her husband. He becomes a diocesan in his particular relation; having such rights also as our laws entrust to him in our National Church, and such as Scripture, catholic legislation and catholic usage allow him in the Church Universal. Who ever heard of a Convention giving the Holy Ghost? of a diocese conferring the Holy Ghost on its bishop elect?

The question, whether a diocese can touch matter of jurisdiction, has been settled by our Church by express acts, as W. N. Y. cogently proves. It has also been reached informally. Before the diocese of New-York was divided, there were those who maintained that the division might be effected by the diocese itself alone, i e., that it might separate a portion of its territory and its flock from the jurisdiction of its bishop, and create a new jurisdiction. Besides private arguments, a pamphlet which appeared in April, 1835, defended this course: and it was replied to. Both sides of that question were thus before the Church. And the result was, the amended article V. in the Constitution, and a new Canon or two, leaving the whole final decision, not to the diocesan, but to the General Convention. There, and there only, belongs every question having a final bearing on episcopal jurisdiction.

I may add, that the oath of the "person presented" binds him to the "doctrine, *discipline*, and worship of the Protestant Episcopal Church *in the United States of America*," not to the "discipline" of his diocese, or of any other diocese. If his diocese may impose "discipline" upon him, whether openly or covertly, it may prescribe to him new "doctrine" and a new "worship." His oath binds him to put down all surreptitious "doctrine" and "worship;" and equally does it bind him to disregard and nullify each and every act of "discipline," and attempt at discipline, on the part of his refractory flock, unauthorized by the general code. And, by imposing such an oath, our whole Church is pledged to sustain him in so doing, and to denounce and execrate such attempts and such acts, and proclaim to the catholic body of Christ that she laughs them to scorn.

And now, Mr. Editor, please note whether that vane is rusted to that point of the compass.

Yours, MAGNES.

The Churchman.

New York, Saturday, January 10, 1846.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

To Correspondents.

The number and character of the communications which the editor has been this week obliged to read and decide upon has occupied an unusual portion of his time. The ability and heartiness of these communications are a most gratifying evidence that the course which we are taking on questions of present interest receives the approval of those whose good opinion we are most anxious to obtain.

"C. H." is a review of the "Record of the proceedings and debates" of the late Convention of our Diocese. It is long, but replete with good temper and good sense. We shall commence the publication of it next week.

"Sigma" is a pungent notice of a pamphlet which assumes to be "A Review" of Mr. Spencer's masterly Report to the Vestry of St. Peter's, Albany. We shall insert this communication in our next, not, however, without some feeling of regret for noticing at all a rhodomontade, the chief object of which seems to be to gain a little notoriety for its author.

We are obliged to "A Delegate," but does he not give undue prominence to matters which are merely local? If he will send us the continuation, and if that shall contain, as he intimates, matters of general interest and proper to be known, we shall feel it a duty to publish.

"A Looker On" is always welcome, and we are sorry that we cannot give his observations this week.

"L" is received.

"St." will have seen that his wish has been anticipated, as far as we deemed it prudent.

Two contributions from "Catholicus" have been received.

We really doubt whether the design of "A Visitor" in regard to "The late Fair," would be understood. If he thinks there has been remissness, a brief and direct reproof would be better than extended irony.

"A Connecticut Churchman" is received, but unless the imputation be more extensively circulated it will hardly be worth while to repel it. We shall keep his extract however and use it if occasion require.

"Venite," "St. C." and "Herbert," are received.

"E." and "C. B." shall appear in our next.

OFFICIUM EUCHARISTUM: *A preparatory office for the Holy Communion, with suitable prayers at the administration thereof. By William Berrian, D. D., Rector of Trinity Church, New York.* New York: James A. Sparks, Churchman's Book Store, No. 161 Fulton street, 1846.

"This preparatory office for the Holy Communion," as the preface states, "has been framed with great care and with the aid of precious materials, drawn, for the most part, from rare and curious sources. Some of these devotions were taken substantially from a work, which, so far back as the reign of Queen Anne, had passed through twenty-one editions, and which since that time there is reason to believe, has never been reprinted; others probably have an origin still more remote. It will accordingly be seen that in their depth of feeling, their chastened fervor, their elevation of thought and expression, they breathe throughout the spirit of the divines and saints of old."

The first part of the work consists of suitable prayers and devotions for every day in the week before the communion; and the second part of several acts of devotion adapted to the various parts of the service and proper to be used during the celebration.

The same fervor and sobriety which mark the previous devotional works of the author distinguish this also and render it eminently fit for the use of all who study to approach the Holy Mysteries with suitable affections. The preparation of a manual for this purpose is, we think, one of the most responsible tasks that a clergyman can assume; and we are therefore pleased that it has been undertaken by one whose studies and habits of mind peculiarly qualify him for the task. In devotion as well as in doctrine it should be our aim to eschew what is modern and draw from the pure wells of Primitive Christianity. This is plainly Dr. Berrian's aim; *juvat integros accedere fontes* he might properly have taken for his motto; and the office which he has prepared shows that he has access to the best sources and has drawn from them for the use of others with a just appreciation of their excellence.

We deem it no small addition to the value of the book that it is printed accurately and in large type.

Although of too sacred a nature to be introduced into the columns of a periodical journal, yet the desire of letting our readers see the temper and design of a work which we could wish them all to possess, must be our apology for a few brief extracts.

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[*] History of the University of Cambridge, p. 62, folio ed. of 1655.

[†] Plutarch's Morals.

[†] The innate modesty of the author, is fairly and legibly exhibited; for after reciting the title of his historical work, he announces it as "Endeavored by Thomas Fuller." This is worthy of notice and remembrance.

[§] Willmott.

[‖] Author of the English Historical Library.

The Office for Saturday Morning concludes as follows:—

I come unto thy table, O Lord, not trusting in my own righteousness, but in thy name and merits, and in obedience to thy command. Oh! inspire me with a firm resolution to fulfil on my part all the ends of thy gracious institution, and with an ardent desire to be made a partaker of all the benefits of thy death and passion. Grant that I may receive from it refreshment and comfort, that I may be drawn more nearly to thyself, and led to greater diligence and cheerfulness in thy service. Let me come from thence with my pardon sealed, my corruptions subdued, my graces quickened, strengthened and confirmed, my heart enlarged, my soul refreshed and encouraged to run the way of thy commandments, and so inseparably united to thee, that no temptation may ever be able to dissolve the union, but that being begun here in grace, it may be made perfect in glory.

O Father Almighty, make the sacrament of the body and blood of thy Son, effectual to all those blessed ends and purposes for which thou hast appointed it. Let it be not only a sign to shadow forth, but an instrument to convey Christ, with the power and virtue of his death, unto me; that in these holy mysteries I may not only commemorate, but effectually receive my blessed Saviour and all the benefits of his passion; that I may have not only a representation, but a participation of him in the sacrament, and that to the outward administration of it may be joined the inward seal of thy Spirit. Oh, let me be so refreshed and strengthened with the banquet of this heavenly food, that I may cheerfully walk on my way to glory, through him who is both Sacrifice and Priest, the Feast and Master of it: to whom, with Thee and the Holy Spirit, be ascribed all honor, glory, and praise, both now and for ever. *Amen.*

The grace of our Lord Jesus Christ, &c.

Among the acts to be used by the communicant during the celebration are the following:—

AT THE COMMUNION, BEFORE THE COMMENCEMENT OF THE OFFICE.

O God, the Father of mercies, grant, I beseech thee, that through the adorable sacrifice of the most precious body and blood of thy Son our Lord Jesus Christ, which here and everywhere throughout thy holy Church is commemorated in the Eucharist, as a continual thanksgiving for his blessed death, I may obtain mercy at thy hands, and the remission of all my sins. *Amen.*

AT THE PRONOUNCING OF THE ABSOLUTION.

O merciful God, as at the words of thy angel, the chains fell off from the feet of St. Peter, and he immediately was restored to liberty, so grant by the words of thy priests, to whom thou hast given power to declare and pronounce to all those who are truly penitent, the absolution and remission of their sins; that the chains of my sins may be loosed, and all my offences pardoned, through the merits of our Lord and Saviour Jesus Christ. *Amen.*

FOR THE PRIEST AFTER THE OBLATION.

The Lord send thee help from the sanctuary and strengthen thee out of Sion; remember all thy offerings, and accept thy burnt sacrifice; grant thee thy heart's desire, and perform all thy petitions. Receive, O Lord, the holy gifts now offered unto thee, which thy Son hath commanded us to make, and sanctify and bless them. Let thy priests be clothed with righteousness, and thy saints sing with joyfulness. And more especially let him be holy who now ministers at thy altar to implore for us thy blessings, and to ask for us the remission of our sins, since thou art holy, whose minister he is; that so the purity of his life may make his services acceptable in thy sight, through Jesus Christ our Lord. *Amen.*

WHILE OTHERS ARE RECEIVING.

I.

O Father of mercies and God of all consolation, who didst not only give us thy beloved Son to die upon the cross for our redemption, but didst command us to celebrate it for ever with thanksgiving and praise, in order to revive in us perpetually the memory of thy love; grant me, I beseech thee, so reverently and devoutly to partake of this most comfortable sacrament of the body and blood of Christ, that my heart being inflamed with the contemplation of thy love, I may present myself unto thee as a holy and living sacrifice, and may come at length to a full and perfect union with thee in thy eternal and glorious kingdom; where with the Son and the Holy Ghost thou ever livest and reignest one God, world without end. *Amen.*

THE PICTURE OF NEW YORK, *with numerous engravings. Designed as a guide to Citizens and Strangers.* New York: Homan & Ellis, 295 Broadway.

THE STATISTICAL COMPANION AND PICTORIAL ALMANAC *for* 1846, *with sixteen portraits.* New York: Homans & Ellis, 295 Broadway. 1846.

We should think that both of these useful little manuals would meet with a ready sale. The former contains a map of the city and a vast deal of information in regard to its public institutions, works, buildings, &c., which is often as much needed by citizens as strangers. The latter contains the most important statistics of the United States and of European countries. Both are in a convenient form for daily use and reference.

We have received the January number of the New York Journal of Medicine, which is now edited by Dr. CHARLES A. LEE, Professor of General Pathology and Materia Medica in Geneva Medical College, &c. Among the articles is one which is adapted to popular reading, and which gives us the sentiments of an able member of the profession in regard to Homœopathy. We refer to that headed "Hahneman on Chronic Diseases."

The present Vicar of Leeds, the Rev. Dr. Hook, is certainly a very remarkable man. How he continues to execute such an amount of literary labor in connexion with the efficient and successful discharge of the duties of his large parish, is a problem that can be solved only by conceding to him the possession of untiring industry with very uncommon abilities. The work he has now in progress, *Ecclesiastical Biography*, promises to be one of great value to the Church in the lessons and warnings drawn from ancient times for application to the condition of things in our own days. From the first volume of this interesting work I offer you an extract or two for insertion in the Churchman, if you should consider them to be at all seasonable. M.

"Of all functionaries, ecclesiastical or civil, the low church bishop is generally the most despotic in his proceedings, and the most tyrannical in his temper. An infidel as to the Divine right of his order, he magnifies his secular authority; and while he scoffs at rubrics and despises canons, he is insolent to his clergy, and enforces the penalties of each violated act of Parliament with the zeal of an officer of police."—*Vol.* 1, *page* 355.

"It is the *temper* of the persecutor which is to be condemned, as contrary to the principles both of humanity and of that religion which affords the pretext and the occasion for its indulgence: and this temper may be as vehemently exhibited in the columns of a newspaper or magazine, as in the dark cells of the Inquisition. We are rather to rejoice in these days that public opinion revolts from the use of the rack and the stake, than to pride ourselves in being in temper less inclined to persecution than our ancestors."—*Page* 315.

"The private judgment of one man is as much entitled to respect, and is quite as likely to be orthodox as that of another. . . . If we deny the authority of the Church, and assert that each man's private judgment is to guide him in the interpretation of Scripture, then to call a man a heretic because his private judgment differs from our own, is to be guilty of an intolerance which augurs the entire absence of Christian charity from the heart."—*Page* 27.

For the Churchman.

The Poor.

The season reminds us of those who "are in sorrow, need, sickness, or other adversity." Well were it if it could be to all, as it was intended, a season of joy and universal gladness, and that whilst we linger yet on the borders of the happy Christmas and the congratulations of a new year, we had no causes to disturb the smooth current of felicity. Alas there are many that must sigh whilst others are gay and laughing, many mourn whilst others are rejoicing, and many are brooding over their necessities whilst others are troubled about what they shall do with their wealth. Let us not in the midst of so much good which God confers upon us, forget the needy, "the distressed in mind, body or estate."

"The poor always ye have with you," said our blessed Lord, as if they should ever be on earth the constant remembrancers of that great law of kindness which is the brightest ornament of humanity, and which great law we may fulfil in them as the substitutes for His visible presence. "Whatsoever ye have done unto the least of these my brethren, ye have done it unto me."

The present and the ensuing month are for the poor perhaps the most trying parts of the year, and at the very time when there is most amusement afloat, there is also the most distress. How happy if we could see a wise and rational diminution of the one with a view to diminish the miseries of the other! A speedy and prompt relief too, and a little judiciously applied at the present part of the season, may do more good than much given at a later date. It is often in such cases a double relief, because it is speedy.* We commend the poor again to the charities of the Church. May we also not forget, whilst we help them with our substance, to help them with our prayers, for "the blessing of the Lord, it maketh rich." C.

For the Churchman.

Mr. Editor,—A communication from the Rev. Drs. Wainwright and Tyng appeared in the columns of the Courier and Enquirer a week or two since, and I have observed that it has been copied into several of the secular papers in different parts of the country. As it seems to me to be a timely expostulation against a practice (that of advertising the names of preachers) unknown to the Church when I first began to take an interest in her services, and from the introduction of which I have seen no good results, but in my humble judgment the manifest symptoms of evil ones, I shall feel gratified if you can find a place for it in the Churchman, of which I am A CONSTANT READER.

Messrs. Editors,—At the request of some one whose good intentions we cannot question, how much soever we regret his uncalled for and injudicious interference, you gave public notice of an interchange of services arranged between us on Sunday last. We feel aggrieved at thus having our names heralded to the public in a matter relating only to ourselves and our respective congregations, and in which these parties alone could properly be supposed to have any special interest. However displeased we both felt at what we deem an intrusion into our private professional arrangements we should have suffered the occurrence to pass by without notice, but that we have thought it a suitable opportunity to express our judgment in opposition to a custom which is gaining ground, and which seems to us to have the injurious tendency of perverting the sacred day of rest, and the solemn devotional services of the sanctuary from their true design, and making them the occasion of a restless wandering from church to church for the gratification of a curiosity in many instances we fear as idle, and as little productive of spiritual benefit as that which sates itself upon mere worldly amusements. The Lord's day and the Lord's house are in our judgment eminently the day and house of prayer; and while we would by no means undervalue the preaching of the Gospel as the divinely appointed ordinance for bringing men to a saving knowledge of the truth, we regard it as an unfavorable symptom of the public mind when sermons are the principal object of solicitude and search, and prayers are regarded with indifference, or only as the wearisome introduction to that which is the chief and often the sole inducement for attending the place of which Jehovah said, "My house shall be called an house of prayer for all people."

JONA. M. WAINWRIGHT,
STEPHEN H. TYNG.

We take the following sensible remarks from the Christian Watchman. Having referred to the letters of Bishop Eastburn and Mr. Croswell as having, aside from every thing in the minds of the parties themselves, an important significance, the editors proceed:—

However much the more Protestant Churchmen may sympathize with the bishop, and however much he may be generally commended by the "sensible and enlightened persons of other Christian bodies," "to whose ridicule and contempt" he feared the "superstitious puerilities" practiced by the "Church of the Advent" tended "to expose the church," we nevertheless must say, that we think the excellent bishop "took nothing by his motion." Considered as Episcopalian, we cannot see why the Church of the Advent was not, in the main, right. Without being more given to forms, in point of fact, if we may credit the statements made by them in their defence, than other churches of the denomination, even in Massachusetts, we think, that so far as their forms or practices, in the very unimportant particulars complained of by the bishop, differ from those generally adopted by their brethren, they are, at all events, no worse. And, after reading Mr. Croswell's statement, we must admit that we see no reason to complain of them. And if we were intending to join an Episcopal Church, we have no idea that the shelf in the communion table, the brass candlesticks, with which the chancel is lighted in the evening, the fact that the cross is of wood instead of paint, the minister's choice of position in reading prayers, all combined, would constitute any insurmountable objection to the "Church of the Advent."

Indeed, (begging the pardon of the bishop for saying so,) we cannot see wherein is the propriety of terming the things complained of, "superstitious puerilities." The charge of superstition could only be predicated upon a certain state of mind in those using them. Does the bishop mean to say that the congregation at the Church of the Advent regard these things superstitiously? Do they worship or reverence the shelf, or the candlesticks, or the table? Or does he mean merely that they are only over exact and over scrupulous in pursuing their own ideas of propriety, and in following their own opinions as to the ancient usages of the Church? Still, we think, he greatly strains and overworks his adjective in the application he makes of it, while the noun which follows it, is even more objectionably introduced. Are the matters complained of "puerilities?" If so, why? It would certainly be puerile, childish, to make any great point of them,—to hold on to them, as having, in and of themselves, any great, intrinsic value. But for the same reason, it is also "puerile" to object to and complain of them, as containing within them any great, intrinsic harm? They are "puerilities" just in the proportion that they are magnified in either way. But the bishop argues that there was some resemblance between these things and some things practiced by the Romanists. Well, there may be; and such resemblances may be found at Trinity Church also. But the bishop feared that familiarity with "the forms of error," might sometimes lead "into error itself." Exactly; but at what precise point of resemblance does the danger commence? Does the Church of the Advent imitate Roman ceremonies with sufficient closeness to "peril the souls of our own (his) people," (for that is the bishop's phrase) while the forms and practices at Trinity Church preserve that church from all such danger. If so, the difference between the place of danger and that of safety is almost wholly inappreciable.

We have not the slightest sympathy with Episcopacy. We have no faith in, or love for, its doctrines, or its discipline. We are, in fact, ultra Protestant; believing that even the current Protestantism among those who most berate Romanism and Episcopacy, needs greatly to be PROTESTANTIZED and re-formed. But we can nevertheless feel somewhat encouraged in contemplating the movements and success of what is called the "High Church" party. There is something in it that looks real and earnest. It is the party in the "Church" which is seeking for something vital—some living reality to take the place of a mere cold, customary solemnity. The "High Churchmen" seem to be endeavoring to go back to the significance of the church ceremonies and forms: and so to practice them that they shall be significant. A religion which delights in forms is liable to some grave objections. Its great tendency is to believe that the spirit must always manifest itself only according to its own forms, and to reject all other manifestations. Here is, in our view, the error of the "High Church" party; but it is an error they get consistently into. And we hope they will stay there, and contend for it, until they can get out of it and still remain consistent.

The true difficulty, we suppose, lies a little behind every thing that is set forth upon paper by the parties. The Church of the Advent is doubtless "*High Church*,"—very high,—perhaps, too High Church, for the bishop, who may be a very *strong* and *zealous* Episcopalian. In saying this, we adopt the cant phrase of the day, for no one can tell what *Low* Churchism in reality is. At any rate we cannot. If the doctrines, ideas, rites, spirit and genius of the Episcopal Church are rightly laid down in the Prayer Book, then we do not see why the so called "High Church" party are not the only *true* "Churchmen" extant. They are logically consistent with themselves, and with the peculiarities of their body; and so far as our slight knowledge of ecclesiastical history goes, are more consistent with the more ancient practices and ideas of the church in England, in the days of the English Reformers.

The worst state of things is that in which men hold on to forms which have outlived their meaning and their office. Such, to a great extent, is the condition of the religious world to-day. Forms of proceeding, forms of expression, forms of belief, mere institutions, mere modes of stating and presenting thoughts and opinions, which were true and genuine representatives of actual realities, to minds of another century, or another country, are adhered to, as if they were of divine origin, as if they contained some master charm, as if with the loss of these would come the dissolution of nature.

For men of *means* have made their boast,
Of means an idol made,
The spirit in the letter lost,
The substance in the shade.

The Episcopal Church, in this respect, only partakes of the common evil. And we hope that the "High Church" party will prove to be its reformer. We look upon all those, in every communion, who steadfastly contend for the substance of those things which are peculiar to that communion, as the reformers of the body. Those things, themselves, we may, personally, reject. We may believe the time will come, when, by the favor of divine providence, the faithful, conscientious and uncompromising testimony to their inmost convictions, by all earnest men, in all divisions of the Church universal, will result in their permanent abandonment. But we believe that, in order to the discernment and right dividing of the truth, even error ought to be fully and undisguisedly presented by its adherents. What we desire is, to find every body, from Romanists all round to Quakers and Come-outers, saying what they say. This endeavor, now so common, to soften down and wear away the rough edges of things, while the things themselves are intended to be retained, is unworthy an open and ingenuous mind. Give us the truth, as you hold it to be, if it comes in the shape of grape shot and cannon balls; and let us either conquer it or be conquered by it. Let us not become deluded by hollow and insipid nothings.

Tendency to Romanism.

To the Editors of the Boston Traveller.

In a printed discourse delivered by the Rev. Dr. Lowell of this city, on the 31st of December, 1820, he says the ministry of the Rev. Doctor Mayhew, one of his predecessors in the West Church, "was terminated by his sudden death on the 9th of July, 1766. Doctor Chauncey prayed at the funeral, and, as I am informed, it was the first prayer at a funeral in this town (Boston,) and perhaps in this country. Our fathers discouraged every approach to the Roman Catholic practice of praying for the dead."

So then, for one hundred and thirty-six years, the dead of Boston, if not of the whole country, were committed to the dust without a prayer, lest the living should exhibit a pointed and offensive resemblance to the usages of that idolatrous communion which our fathers abhorred, and against which they protested.

Is it not probable that the Rev. Doctor Chauncey caused inexpressible grief and pain to some of his brethren, by such an offensive innovation upon the ancient usage of the Congregational churches? Did not his conduct probably call forth a public expression, from some one, at least, of his clerical brethren, of an utter and unqualified condemnation of prayer at a funeral, in the principal town of New England?

But what was an innovation in 1766 is now the universal custom, in this country, of almost all who call themselves Christians.

There was also a time—and that within the memory of many now living—when, in this Commonwealth, the Lord's Prayer was never uttered, nor the Bible read, in a Congregational meeting-house. And why? Because the practice of repeating the Lord's Prayer was popish; and the reading of the Bible in public on the Lord's day, if not popish, was nearly as bad, because it was the practice of Episcopalians. But most Congregationalists, as well as the sensible and enlightened members of other Christian bodies, have thought differently of these matters, and have for many years, not only prayed at funerals, but have read the Bible from their pulpits, and have used the words of the Lord's Prayer; and, while actually in the bosom of the Church of their affections, have thus familiarized their people to things which were once regarded as the *forms* of error.

Such, for eighty years, has been the tendency and the approach of Boston Protestants to Roman Catholic practices, which our fathers regarded as pregnant with evil, and condemned accordingly. And it may be that some other practices will, within eighty years, be as well established, and for as good reasons, as those of praying at funerals and reading the Bible from the pulpit; although they may now alarm the fears and disturb the temper of those good men who doubtless have as much Christian meekness, as much Christian charity, and as much "Christian aversion" as our Puritan fathers had. O. L.

ST. PAUL'S CHAPEL.—On Sunday morning a collection will be made in St. Paul's Chapel for the benefit of the Protestant Episcopal Tract Society, an institution that merits and needs the aid of all the friends of the Church, the demand for gratuitous distribution to the waste places of our Zion, and for the diffusion of the doctrines and principles of our beloved Church being constantly on the increase, requires the extended liberality of its well wishers.

Calendar.

January.

11. First Sunday after the Epiphany.
18. Second Sunday after the Epiphany.
25. Third Sunday after the Epiphany.—The Conversion of St. Paul.

February.

1. Fourth Sunday after the Epiphany.
2. The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin.
8. Septuagesima Sunday.
15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias the Apostle.
25. The First day of *Lent*, commonly called ASH-WEDNESDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

Clerical Changes.

The Rev. Rufus M. White having resigned the charge of St. Stephen's Church, Milledgeville, Georgia, and accepted the rectorship of St. John's Church, Savannah, desires that all letters and papers addressed to him be directed accordingly.

Married.

At Nyack, Rockland county, on Thursday evening, Dec. 18th, by the Rev. Charles S. Hagerman, JOHN L. SALISBURY, of this city, to MARY LOUISA, only daughter of Cornelius T. Smith, Esq.

Bishop McCoskry's Appointments

1st Sunday after the Epiphany, (Jan. 11) St. Mary's, Brooklyn, at half past 10 A. M., Confirmation. Same day—The Holy Evangelists, N. Y., at 3 P. M. Confirmation.

2d Sunday after the Epiphany, Jan. 18, St. Paul's Tompkinsville, S. I., at half past 10 A. M., Confirmation.

3d Sunday after the Epiphany, St. Jude's, N. Y., at half past 10 A. M., Consecration of the Church.—Nativity, N. Y., at 3 P. M., Confirmation.

4th Sunday after the Epiphany, Floating Chapel, N. Y., at 3 P. M., Confirmation.—St. Matthew's, N. Y., at 7 P. M. Confirmation.

Septuagesima Sunday, St. Paul's, Albany, at half past 10 A. M., Ordination.—St. Peter's, Albany, Confirmation.

Sexagesima Sunday, Feb. 15, St. Luke's, N. Y., at half past 10 A. M., Confirmation.—St. Philip's, at 3 P. M., Confirmation.

Quinquagesima Sunday—

St. Matthias, College Point, at half past 10 A. M., Confirmation.

1st Sunday in Lent, March 1, St. Paul's, N. Y., at half past 10 A. M., Confirmation.—Christ Church, at 3 P. M., Confirmation.

2d Sunday in Lent, March 8, St. John's, N. Y., at half past 10 A. M., Confirmation.—All Saint's, at 3 P. M., Confirmation.

3d Sunday in Lent, March 15, St. Bartholomew's, N. Y., at half past 10 A. M., Confirmation.—Redemption, at 3 P. M., Confirmation.

4th Sunday in Lent, March 22d, St. Clement's, N. Y., at half past 10 A. M., Confirmation.—St. Mark's, Williamsburgh, at 3 P. M., Confirmation.

5th Sunday in Lent, March 29, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation.—Epiphany, N. Y., at 3 P. M., Confirmation.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation.—Du St. Esprit at 3 P. M., Confirmation.

Good Friday, April 10, St. George's, N. Y., at 7 P. M., Confirmation.

Easter Monday, April 13, Consecration of the Church of the Holy Communion at half past 10 A. M.

Sunday, April 19, Zion, N. Y., at half past 10 A. M., Confirmation.—Immanuel, at 7 P. M., Confirmation.

Services Performed.

Third Sunday in Advent, confirmed 33 persons in Immanuel Church, Brooklyn.

December 19, confirmed 7 persons in St. George's, Astoria.

December 20, ordained the Rev. Edwin A. Nichols to the Priesthood in Emmanuel Church, N. Y. Prayers were read by the Rev. V. Bruce. The candidate presented by the Rev. Lot Jones, who, with the Rev. J. M. Forbes united in the imposition of hands.

Fourth Sunday in Advent, December 21, confirmed 73 persons in Calvary Church, Brooklyn, 15 of whom were from St. John's, Brooklyn.

First Sunday after Christmas, ordained the Rev. Richard M. Abercrombie, to the Priesthood in St. Bartholomew's Church, N. Y. Prayers were read by the Rev. Lewis P. Balch. The candidate presented by the Rev. Dr. Turner. The same persons united in the imposition of hands.

Second Sunday after Christmas, January 4, confirmed 25 in Christ Church, Brooklyn; in the evening of the same day confirmed 64 persons in St. Stephens, N. Y.

☞ It is requested that the Clergy of the City and vicinity will give the Bishop early notice of the time when they desire the rite of confirmation to be administered in their Churches, as he is anxious to fill up the parts of the Sundays now vacant.

Notices.

☞ A Course of Lectures ON SUBJECTS CONNECTED WITH THE NATURE AND DOCTRINES OF THE CHURCH, will be delivered by several of the Clergy on Sunday evenings until Lent, in ST. CLEMENT'S CHURCH, Amity street. Service to commence at half past 7 o'clock.

The eighth Lecture will be delivered on the evening of the first Sunday after the Epiphany, January 11th. Subject—"The state and relations of the members of the kingdom of Christ."

CONFIRMATION.—The Rt. Rev. Bishop MCCOSKRY will administer the Apostolic rite of Confirmation tomorrow afternoon, 11th inst., in the Church of the Holy Evangelists (Vandewater street) at 3 o'clock.—Service also at 10½ A. M., and 7 P. M., when the 9th Course of Sermons to the Young will be preached. All the seats in this church are free.

☞ The Rev. Dr. TYNG will preach next Sunday evening, 11th inst., the Quarterly Sermon in the French Church Du Saint Sauveur, corner of Nassau street and Park Row. Service to begin at 7½ o'clock. A collection will be made in behalf of the said church. All are respectfully invited to attend.

☞ The Rev. FLAVEL S. MINES, Rector of St. Paul's Church, St. Croix, will preach to the Young, in the Free Church of the Epiphany, 130 Stanton street, on Sunday evening next (January 11.) Service to commence at 7 o'clock. A collection will be made in behalf of Diocesan Missions.

☞ The Rev. Professor TURNER (of the General Theological Seminary) will preach in the "Course of Practical Sermons on the Christian Life," at Emmanuel Church, corner of Prince and Thompson streets, on Sunday evening next, January 11th. Service at 7½ o'clock. All the seats in this church are free.

N. B.—A special collection will be made in behalf of the debt of the parish. All are invited to attend and lend their aid.

CHURCH OF THE GOOD SHEPHERD.—The new free place of worship, in Market street, is in course of preparation, with the prospect of its being opened early in February. Several hundred dollars are needed to defray building expenses, and contributions are respectfully solicited. Communications may be sent to the Rector, Rev. R. HOYT, No. 213 Greene street, or to the Treasurer, J. B. BLAKEMAN, M. D., 24 East Broadway.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK:—

A stated monthly meeting of the Board of Managers of this Society, will be held in the Sunday School Room of St. Clement's Church on Monday evening next, the 12th inst., at half past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec'y.

ST. CLEMENT'S CHURCH is open for Daily Evening Prayer at 4 o'clock, and for Morning Prayer at 11 o'clock on Wednesday and Friday of each week, and all Holy Days.

☞ The Rev. HENRY DEKOVEN, Assistant Minister of Christ Church, will preach at the "Anglo-American Free Church of St. George the Martyr," 406 Broadway, on Sunday evening next. Divine service to commence at 7½ o'clock.

☞ The Committee of a new Episcopal Church, to be under the pastoral care of the Rev. JOHN GRIGG, have engaged the Large Room in the Lyceum, No. 563 Broadway, a few doors south of Prince street, where divine service will be regularly performed every Sunday morning and evening. Service to commence at 10½ A. M. and 7 P. M., until further notice. Seats free.

ST. SIMON'S CHURCH, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3 P. M.

Seats Free.—British emigrants and English residents are particularly invited to attend.

PROTESTANT EPISCOPAL CHURCH OF THE MESSIAH, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. ALEXANDER CRUMMELL, Rector.

FREE CHURCH OF THE HOLY EVANGELISTS. The Ladies' Benevolent Association of this Church, organized for the purpose of administering to the wants of the sick and the poor, having commenced their labors for the season, beg leave to call the attention of the charitable to their assistance.

Donations, either in money or goods are solicited; they may be left with either of the undersigned Directresses, or at the church on any Tuesday evening from seven to nine o'clock. Mrs. Evans, 172 Broome street; Mrs. Underhill, 266 Grand st.; Miss Skidmore, 410 Pearl st.; Mrs. Rolfe, 410 Pearl st.; Mrs. Cox, 18 Vandewater st.; Mrs. Faulkner, 22 Vandewater st.; Miss Bond, 21 Ludlow st. Dec. 13.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 30th of December the Treasurer has received the following contributions:

From Trinity ch, St Augustine, Fa, $7; Christmas offerings, S S Emanuel parish, Alleghany co, Md, half, $8 66; St George's ch, Fredericksburg, Va, $20; S S St Andrew's ch, Harlem, N Y, 50 cts; R F W Allston, Esq, and lady, Prince Fredericks parish, S C, $50; Waccamaw, All Saints, $50; Prince George's, Winyaw, $4; St Michael's ch, Charleston, $30 55; Trinity ch, Society Hill, of which $2 50 is for the Jews, and $2 50 for the Indians, $41—$125 55; S S Ch of the Evangelists, Phil, $20; St James's ch, Perkiomen, $11 12; St Luke's ch, Germantown, $36; St John's ch, N L, Phil, half, $30; Miss Society, Emanuel ch, Holmesburgh, $3 81; collection, do, $11 26; S S St John's ch, Bellefonte, Christmas coll, $1—$113 19; Zion ch, Pontiac, Mich, per Rev J A Wilson, $6; St Thomas's ch, Truago, $35; St James's ch, New York, for the Jews, $8; part of the avails of the offertory chapel, St James's College, Md, $50; Domestic Missions, J G M, Elizabeth City, N C, $9; L and W, Zanesville, O, half, $3; Christmas offerings S S St Paul's ch, N Y, for Mission at Nashotah, $12 25; Christ ch, Quincy, Mass, $13; St Matthew's Society, Boston, $5; a communicant of Christ ch, Cambridge, $20; S S Christ ch, Boston, $2 50—$40 50; St John's ch, Quincy, Ill, $20; S S St Andrew's ch, Wilmington, Del, $11 50; St Peter's ch, Lewes, $10 96; St George's chapel, $2 54; Prince George's, Dagsboro', $1 03; a missionary in the diocese, $5—$31 03; S S Trinity ch, New Haven, Ct, $32 49; Christmas offerings of some of the children of the same, $10 44—$42 93; Trinity ch, Branford, Ct, Christmas coll, 75; Emanuel ch, New York, half, $5. Total, $603 43.

THOMAS N. STANFORD, Treasurer,
Jan. 7, 1846. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of December 30th, the Treasurer acknowledges the receipt of the following amounts:

From St Stephen's ch, Middlebury, Vt, per Rev J F Phillips, for Africa, $8; Christmas offering, St Thomas's ch, Brandon, Vt, Rev S B Bostwick, rector, $4; Miss Matilda Beebee, for the China mission, collected from her juvenile friends, $11; Mrs S J Beebee, 2d payment education of S J Beebee, China, $25; from same, for China, $5; St Michael's ch, Litchfield, Ct, Christmas offering of church, $14; do, for Africa, $2; do, for China, $2; do, Constantinople, $2; St George's ch, Fredericksburg, Va, per Rev E C McGuire, $40; Emanuel ch, Cumberland, Md, half, $8 66; an Episcopalian, $50; ladies of St Luke's ch, Rochester, 5th and last payment for education, Greece, $80; St Luke's ch, do, $86 61; Rev Thomas C Pitkin, rector of do, 3d and 4th payments for Constantinople, $50, through Dr Hoyt, treasurer—$136 61; cash, A G V, $25; a gentleman, per Robt Appleton, Esq, Boston, 2d payment for support of 3 missionaries in China, $1500; a tithe of a legacy, for China, through Rev Dr Whitehouse, $15; St James's ch, Elizabethtown, N J, for Africa $20; S and W, Zanesville, O, half, $3; through Edward Wilcox, R A, Phil, S S, Ch of Evangelist, 3d year's support of "Quinan," Africa, per Rev Mr Quinan, $20; Miss E R Jacobs, 2d annual payment, education of Margaret Homes, Africa, $20; St John's ch, Northern Liberties, half, $30; Missionary Society, Emanuel ch, Holmesburg, Pa, half, $3 81; collection after sermon, do, half, $11 26—$15 07; Christmas collection, S S St John's ch, Bellefonte, Pa, per Rev Geo Natt, half, $1—$86 07; St John's ch, Essex, Ct, per Rev J Scott, $4 10; through J B Kerfoot, St James's College, Washington co, Md, part of collection in chapel of the college, $50; Trinity ch, Potsdam, N Y, 50 cts; J L M, St George's ch, N Y, $5; through Rev W Payne, Hartford, Ct, for Christ ch, Matagorda, Texas, from various individuals, $15; 'J E S E,' N Y, for Africa, $6; S S St Paul's ch, Louisville, Ky, education of Wm Jackson, Africa, $20; S S, Trinity ch, Geneva, education, Africa, $8 25; through E H Thomas, treasurer, St Andrew's ch, Wilmington, Del, $20; S S, do, $11 50; through Robt Appleton, treas, St Matthew's ch, South Boston, $5; S S, Christ ch, Boston, $2 50; Miss S C Sewell, Cambridge, for mission schools, Africa, $3; through H Trescott, R A, Charleston, S C, Trinity ch, Society Hill, $7; Ch offerings, St Michael's ch, $12 63; do, Constantinople, $7 50; do, for Houston, Texas, $3; a member of St Michael's ch, for Africa, $5; colored communicants of do, for education, Africa, $20—$55 13. Total, $2243 32.

J. SMYTH ROGERS, Treasurer,
New York, Jan. 7, 1846. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From the Ch of Epiphany, towards constituting the Rev Lot Jones a life member, $18; Jabez W Hayes, a subscriber, $3 50; Miss L A Robertson, by Mr J A Sparks, donation, $1. Total amount, $22 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, Jan. 7, 1846.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From a lady of St John's chapel, for the Norwegian Tract, $3; W C Pierrepont, donation, $5; Henry Barclay, and Mrs Barclay, subscribers, $4; Samuel Burrell, do, $1. Total amount, $13.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street,
New York, Jan. 7, 1846.

GEN. PROT. EPIS. S. S. UNION.—The Treasurer acknowledges the receipt of the following contributions to the funds of the institution:

From the Church at M A, $2 50; from St George's ch, Milford, Ct, $1 35.

JOHN W. MITCHELL, Treasurer,
Jan. 7, 1846. G. P. E. S. S. U.

THE POOR.

The subscriber, Minister of the Free Church of the Holy Evangelists, thankfully acknowledges the receipt of the following donation for the poor:

By the hands of Stanford & Swords, from A N, $15.

Further donations are much needed, and they are respectfully solicited—they may be left with the firm of Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; Mr. Sparks, 161 Fulton street; Mr. Wilcox, 150 Fulton street; or with the subscriber,

BENJ. EVANS, 172 Broome street.
New York, Jan. 7, 1846.

FREE CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From L P, a bundle of wearing apparel; by Messrs Stanford & Swords, from A Norrie, Esq, $15.

LOT JONES, 77 Second Avenue.
New York, Jan. 7, 1846.

N. B. Further donations for the same object are greatly needed, and will be thankfully received.—They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with S. S. Wilcox, office of the Protestant Churchman, 150 Fulton street.

The subscriber acknowledges the receipt of $10 for the poor of St. Simon's church, from a friend. Any donations for the same object during the inclemency of the season and the more urgent necessities of the poor, will be thankfully received. Articles of clothing, or any thing else that may contribute to relief, may be left at the dwelling of Mr John Hecker, 56 Rutger street; Mr Thomas Cook, 216 Houston street; W A Duncan, 77 John street; or at the subscribers,

C. F. CRUSE, 185 Seventh street.
New York, Jan. 7, 1846.

The Treasurer of the Society for the relief of poor widows with small children gratefully acknowledges the receipt of $40, from St Paul's chapel, College Point, being the amount of the communion offerings on Christmas day. SARAH W. KIMBALL,
New York, Jan. 7, 1846. Treasurer.

Just published and for sale at this office,

OFFICIUM EUCHARISTICUM, a Preparatory Office for the Holy Communion, with suitable Prayers at the Administration thereof. By William Berrian, D. D., Rector of Trinity Church, New York.

The Church's Argument for Christianity, or the Apostolic Succession Maintained and Exhibited as Evidence for the Truth of the Christian Religion. By the Rev. William Johnson, author of a treatise on Infant Baptism.

Views of Gospel Truth, being a Comparison of the Doctrinal Principles and Practical Developments of Various Religious Systems. By Rev. A. B. Chapin, M. A., author of "The Primitive Church," &c.

The Prayers of the Church, selected and arranged under different heads. By Richard Newton, Rector of St. Paul's Church, Philadelphia. Jan. 10.

ENGLISH THEOLOGICAL WORKS.
Just Imported by D. APPLETON & Co.
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HAWKINS'S MISSIONS of the Church of England, 8vo $2 50.
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Eusebius's Life of Constantine, 8vo $2 50.
Warter on the Teachings of Prayer Book, 8vo $2 25.
Bennett on the Principles of the Book of Common Prayer, 8vo $3 50.
Hook's Church Dictionary, 4th edit. $2 50.
Anderson's History of the Colonial Church, v1 $3 75.
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Mosheim's Eccles. Hist., new edit. by Soames, 4v $15.
Stephens' History of the Church of Scotland, 4v $14.
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Wall's History of Infant Baptism, new edit. 4v $12.
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Simeon's Complete Works, 21v $45.
Dean Comber's Works, new edit. 7v 8vo $14.
Slade's Parochial Sermons, 6v 12mo $10.
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☞ D. A. & Co. receive by every steamer the new leading Theological publications of Oxford and London. Single copies of books imported to order on favorable terms. Jan. 10.

FOREIGN THEOLOGY.

BISHOP GIBSON'S CODEX, large paper copy, 2 vols. folio, very scarce, $18.
Camden's Britannia, large paper copy, 2v. folio, $15.
Burns's Ecclesiastical Law, 2 vols. 4to. $6.
Courayer's edition of Father Paul's Council of Trent, 2 vols. folio, rare, $9.
Episcopius's Whole Works, best edit. 2v. folio, $7 50.
Epiphanius's do. do. $10.
Josephus's Greek and Latin, folio, rare edition, $6.
Dionisius Halicarnassii Opera, folio, $7.
Baker's Chronicles of the Ancient Kings of England, folio, rare, $4 56.
Bishop Bull's Latin Works, folio, $6.
Roman Ecclesiastical Law, by Father Gonzalez, folio, (curious,) $4.
Coverdale's Bible, 4to. $10.
Lardner's Whole Works, 11 very large 8vo. vols. $27.
Bp. Joseph Hall's do. do. 10 do. $27.
Dr. Isaac Watts's Whole Works, 9 vols. do. do. $15.
Collier's Ecclesiastical History, 10 do. $27.
Faber's Apostolicity of Trinitarianism, 2 vols. 8vo., reduced to $4 50.
Lee's (Cambridge Protr.) Hebrew Grammar, $3.
Locke and Dodd's Common Place Book, $2 50.
Whole Works of Wm. Romaine, in 1 vol. reduced to $3 50.
Do. do. Bp. Hopkins, do. to $4.
Also, many other works at reduced prices.
For sale by STANFORD & SWORDS,
Jan. 10. Importers, 139 Broadway

CHURCHMAN'S LIBRARY.

THIS work is intended to supply a want long felt and lamented in our Communion—that of a republication, in a cheap, and, at the same time, neat and convenient form, of many valuable English works, which, on account of the high prices of the imported copies, are kept out of the reach of thousands, in moderate circumstances, who yet are longing for them, and feel the need of the information they contain. Of some such, the Publisher has already received the thanks, and he doubts not he shall of many more, for the opportunity thus afforded them of supplying this want; and although he does not profess to have undertaken the work without a view to pecuniary advantage, yet he feels sure, that if he himself shall derive any benefit from it in this way, it can only be by conferring a higher benefit upon others.

No right thinking man can see without dismay the floods of moral poison pouring forth daily from portions of the press, with fearful rapidity; nor feel indifferent to any means that may be proposed for neutralizing the deadly influence. It is by offering to the mental appetite aliment more wholesome, furnished through the same powerful engine, the press, that the hope is entertained of contributing, by God's blessing, to the prevention of evil habits of mind, or, if formed, to the restoration of a healthier tone.

There are many with whom the inducement held out by this work, as a saving of money, will not avail much, as they are able to purchase any book they may need, in any shape, regardless of cost, but who yet may feel disposed to patronize it on account of its objects; thereby securing its continuance for the benefit of others not so favorably circumstanced. It will be obvious to every one acquainted with such matters, that, for the style in which it is got up, the price of the work is very low; and that it can only succeed by having a large subscription list. The Publisher enters upon the undertaking, cheered by good wishes from all quarters where he has presented the work, and confidently relying upon the Episcopal community for support.

☞ Clergymen and others, who may approve of the work, are respectfully solicited to act as agents. It will be seen by reference to the Prospectus, that six copies will be sent to one address for TEN DOLLARS *paid in advance.* J. A. SPARKS,
January, 1846. 161 Fulton street, New York.

COMMUNION PLATE.

THE subscribers have imported from one of the first manufacturers in England Communion setts of heavy Silver double plate, of ample size for a large congregation, which they offer for sale at $37 50 per sett, of five pieces.

Also, small Communion vessels for its administration to the sick. Price $5 50 in case.
STANFORD & SWORDS,
Jan. 3. 139 Broadway.

CHURCHMAN'S LIBRARY.—The 12th No. of the 2d volume, for December 1845, of this periodical is now out, containing in part the Life of Thomas Wilson, D. D., late Lord Bishop of Sodor and Man. By the Rev. Hugh Stowell, Rector of Ballaugh, Isle of Man.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.
JAS. A. SPARKS, Publisher.

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* Bis qui cito.

For the Churchman.

The Jesu Psalter.

SECOND PETITION.

Jesu! unfading Star of Morn!
Jesu! of Blessed Mother born,
In pure virginity:
Jesu! The Rock of our salvation!
Jesu! our Hope and Consolation.
Come, Lord, and help Thou me.

I Believe in One God.

I.

Jesu help me! that I may win,
In all temptations, over sin
The certain victory:
O let me not the wrong pursue,
Give strength and patience to subdue
My ghostly enemy.

II.

Jesu help me! my Time to spend
In such pure actions as attend
The paths Thy Saints have trod;
That so I may be furnished well
With labors e'er acceptable
To Thee my Lord, and God.

III.

Jesu! help me to curb afresh
The sinful motions of the flesh
So constantly that rise:
O let not sloth, nor gluttony,
Nor any lust remain in me
To mock Thy Sacrifice.

IV.

Jesu help me! O make my heart
Like Mary's choose the better part
Like Mary's constant prove:
Inflame it, Lord, with keen desire,
In it light up anew the fire
Of Thy exhaustless love.

V.

Jesu! by Thy all glorious Name
Help me to keep a Christian's fame
May good of me be spoken;
May I in converse honor Thee,
So walk with others that by me
Love's chain may not be broken.

VI.

Jesu help me! and help Thou all
Who through the world upon Thee call,
And those who never plead:
The careless gay, the strong, the weak,
The toiling poor, the proud, the meek,
Help them as they have need.
Glory be to the Father.
Help, Lord, all living; on the dead
Refreshment, light, and joy be shed
May they with peace be blest:
By Thy all glorious Name we plead
By Thy dread Passion intercede
For their eternal rest.

Father! hear Thou our earnest prayer—
Saviour! from wrath Thy servants spare—
O Holy Ghost! our refuge be—
Save us Most Holy Trinity,
Our Father.

Fletcher of Madeley.

From 'Pictures of Christian Life,' by R. A. Wilmot, B. A.

John Fletcher was born at Nyon, a town lying to the north of Geneva, September 12th, 1729; there his early days were spent. Having made some progress in the acquirement of knowledge, he was transferred, with his brothers, to Geneva, where he obtained some academical distinctions. His industry was great and constant. He devoted the day to study, and a large portion of the night to the composition of a commentary upon what he had seen or read. From Geneva he was sent to Lentzbourg, a town in the Swiss Cantons, where he learned the German language, and extended his intercourse with books; and when he returned to Nyon, he applied himself to the acquisition of Hebrew and mathematics.

From his earliest dawn of understanding, Fletcher seems to have been impressed with the beauty and the excellence of a religious life. He was familiar with the Scriptures, and endeavored to govern his conduct by their precepts. He even ventured to rebuke others, and his reproof to a visitor, at the house of his sister, has been preserved. Heaven does, indeed, in the words of our greatest living poet, lie about us in our infancy; but rarely do we walk worthy of the light which surrounds us. The white garments of childhood and youth are often spotted in the crowd. It is an admirable observation of Archbishop Leighton, that, as in the faces and manners of some children, presages of future dignity have sometimes appeared, so in the children of God we often discover, by looking back to their youth, the evidence of a heavenly birth.

The purity of Fletcher's character was accompanied by an eager courage, that prompted him to undertake many innocent but dangerous tasks. The following incident is very naturally related by his own pen. "Some years since, I lived at a place very near the river Rhine. In that part it is broader than the Thames at London Bridge, and exceedingly rapid. But having been long practised in swimming, I made no scruple of going into it at any time; only I was always careful to keep near the shore, that the stream might not carry me away. Once, however, being less careful than usual, I was unawares drawn into the mid-channel. The water there was extremely rough, and poured along like a galloping horse. I endeavored to swim against it, but in vain, till I was hurried far from home. When I was almost spent, I rested upon my back, and then looked about for a landing place, finding I must either land or sink. With much difficulty I got near the shore: but the rocks were so rugged and sharp, that I saw if I attempted to land there I should be torn in pieces. I was constrained to turn again to the mid-stream. At last, despairing of life, I was cheered by the sight of a fine smooth creek, into which I was swiftly carried by a violent stream. A building stood directly across it, which I did not then know to be a powder-mill. The last thing I can remember was the striking of my breast against one of the piles whereon it stood. I lost my senses, and knew nothing more till I rose on the other side of the mill. When I came to myself I was in a calm safe place; perfectly well, without any soreness or weariness at all. Nothing was amiss but the distance of my clothes, the stream having driven me five miles from the place where I left them. Many persons gladly welcomed me on shore; one gentleman in particular, who said, 'I looked when you went under the mill, and again when you rose on the other side; and the time of your being immerged among the piles was exactly twenty minutes.'"

The Church appeared, to the friends of Fletcher, to present the most favorable field for the useful employment of his talents and acquirements. His own inclination, however, selected the army; a choice partly influenced by his high reverence for the ministerial office, and partly by those insuperable objections to the tenets of Calvin, which he never ceased in after life to maintain, against every opponent. His relations did not encourage his preference, and Fletcher, travelling to Lisbon, enlisted in the service of the king of Portugal. A fortunate accident prevented him from fulfilling his intention; and the ship in which he was to have embarked, sailed to Brazil without him.

After another unsuccessful effort to enter the army of Holland, he visited England; and, having made himself acquainted with our language and literature, he was appointed, in 1752, tutor to the sons of Mr. Hill, a gentleman of fortune and influence, who resided in Shropshire.

The military ardor of Fletcher seems to have died away, as wider and juster views of the priestly office were unfolded to his meditation. The origin of his strict observance of the Sabbath is traced by his biographers to the accidental reproof of a servant, in the family of Mr. Hill, who found him copying music upon that day. His mind, always serious and reflective, now turned with hope towards the Church, and on the 6th of March, 1757, he was ordained deacon, by the Bishop of Bangor. His heart had already begun to glow with that love of Christ and of His Gospel, which renders every worldly object unlovely in the Christian's eyes, except as it is regarded in relation to its author.

Fletcher, when a valuable living was offered to him by Mr. Hill, preferred the poorer parish of Madeley,—a very extensive and populous village, abounding in all those incentives to vice and disorder, which collieries and iron-works always call into existence. When he settled in Madeley, in 1760, the village contained eighteen public-houses, and the inhabitants were steeped in poverty, and degraded by ignorance. Nor was their spirit of irreligion a passive spirit; it broke out in violent animosities, and personal insults. Fletcher relates some anecdotes of the inconveniences and the dangers he underwent, in the zealous discharge of his duty. The Christian leaven was small in quantity, but it gradually began to exert its influence. The most furious blasphemers,—zealots in the cause of sin,—were reclaimed by this servant of Jesus; and he, whom the evil spirit had been accustomed to rend and convulse, sat, in gentle submission, at the feet of the Village Pastor. "Last Sunday," Fletcher wrote to Wesley, "I had the pleasure of seeing some in the church-yard, who could not get into the church." He endeavored by gentleness and persuasion, to remove every possible objection to his mode of instruction, and sometimes preached a sermon of Archbishop Usher, or read one of our simple but vigorous Homilies.

His benevolence was inexhaustible; while two shillings supplied the weekly wants of himself and his housekeeper, he gave of his substance to all who needed it. "The whole rents of his small estate in Pays de Vaud were set apart for charitable uses, and he drew so liberally from his other funds, for the same purpose, that his furniture and wardrobe were not spared." His zeal, in relieving the spiritual necessities of his flock, was equally fervent and active. "Because some of his remote parishioners excused themselves for not attending the morning service, by pleading that they did not wake early enough to get their families ready, for some months he set out every Sunday morning at five o'clock, with a bell in his hand, and went round the most distant parts of the parish, to call up the people;"* and whenever a congregation could be called on a week-day, within the distance of fifteen miles, Fletcher joyfully undertook the journey of consolation and instruction.

The education of the younger members of his flock engaged his constant care. In Madeley, three hundred children were taught under his superintendence. His manners were singularly calculated to win the affection, and to awaken the curiosity of his infant audiences. Upon one occasion he was surrounded by several children, and while giving them some wise admonitions respecting their conduct, he observed that their attention was diverted by a robin, which had flown into the room. "Now I see you can attend to that robin," said Fletcher, seizing the circumstance, "well, I will take that robin for my text." And a fruitful text it was; he told them of the harmlessness of that familiar bird, and then showed them that it was nevertheless the object of its Maker's care. In this endearing manner he recommended the doctrines of the Gospel to their understandings, and levied,—

> "with an easy sway,
> A tax of profit from their very play."

Labor, so severe, combined with a mode of life so self-denying as Fletcher's, gradually undermined his health, and symptoms of consumption alarmed his friends. In the spring of 1770, he commenced a journey, which occupied five months, through Switzerland and Italy; and there is something very interesting in his visit, upon foot and alone, to the Protestants of the Cevennes mountains, and in his brief sojourn among those simple cottagers. He gained strength and vigor from this tour; but towarde the close of 1775, we find him telling Wesley, that old age crept on him in quick strides. "I am already so grey-headed, that I wrote to my brother to know if I am not fifty-six, instead of forty-six.

He showed, however, no regard to the weakness of his frame, but exposed himself without hesitation, to the most tempestuous weather, and to the most unremitting visitation of the sick, at home he employed fourteen, sometimes sixteen hours of the day in study. His diet might have satisfied the rules of a monastery. A little bread and fruit, or a cup of milk constituted his repast. His friends anticipated a beneficial change in his domestic economy, when in November, 1781, he was married to a lady, whom Wesley describes as having been singularly worthy of his affection. Fletcher speaks of her, as a partner, a sister, a wife, who was not afraid to face with him the colliers and bargemen of his parish. "Buried together in our country village, we shall help one another to trim our lamps." Such were his words,—and indeed his own light was already glimmering out, although its flame continued to burn clearly to the end. He was still able to fulfil the pastor's duties, among a people whose hatred had been turned into love. "I sleep in my centry-box, till Providence removes me; my situation is quite suited to my little strength. I may do as much, or as little as I please, according to my weakness; and I have an advantage, which I can have nowhere else in such a degree; my little field of action is just at my door, so that if I happen to overdo myself, I have but to step from my pulpit to my bed, and from my bed to my grave." That step was too soon to be taken.

One evening in the autumn of 1785, he returned home, after six hours of spiritual labor, and thought he had taken cold, but disregarded it. On the following Sabbath, although suffering from extreme debility, he persevered in performing the service in his church; while reading the prayers, he showed symptoms of exhaustion, but resisted the most earnest exhortations of his wife to relinquish the task. The windows having been opened, he revived, and preached with remarkable force and eloquence upon the mercy of God. After the sermon, he walked to the communion table: "I am going," he said, "to throw myself under the wings of the Cherubim, before the Mercy seat." Here nature fainted again, but in

> "The wrestling agony of death and life,"

his enthusiastic spirit of religious zeal continued to support him, and while the congregation wept aloud, he distributed, to each devout member of his flock, the bread and wine of Christ's Holy Supper. At length his labor of love was ended, and he was supported into his own dwelling. He lay upon his couch, while his afflicted wife hung over him with tenderness and grief,—

> "He closed his eyelids with a tranquil smile,
> And seemed to rest in silent prayer awhile."

In this condition he remained several days. Though unable to delight his friends by his conversation, he assured them, by signs, of his happiness and his hopes. Death approached him, not as a king of terrors, but as an angel, sent to conduct him to his home:

> His look was love,—his salutation peace!

The hour at length arrived, when the burden and the heat were to be over, and the servant was to be rewarded for his toil in the vineyard. The day of temporal repose was the day on which he was for ever to rest from his labors.

Gilpin has drawn a touching picture of the sorrow that pervaded Madeley, while the Village Pastor lay upon his bed of suffering and death. After the evening service, many persons, who had come from remote hamlets, lingered about the parsonage, in the faint hope of obtaining one glimpse of their benefactor and friend, before he was taken from them. Their anxious wish was gratified. "The door of the chamber being set open, immediately before which Fletcher was sitting upright in his bed, with the curtains undrawn,—unaltered in his usual venerable appearance,—they slowly moved, one by one, along the gallery, severally pausing as they passed by the door, and casting in a mingled look of supplication and anguish." Such a scene might have inspired the pencil of Raphael, and, even in the simple narrative of Gilpin, it calls the tears into our eyes. Upon this same night, about half past ten o'clock, being the 14th of August, 1785, the Village Pastor closed his eyes in sure and certain *hope.*

The wheels of life stopped beneath the hand of the divine Architect, without a sound. His friends, who encircled his bed, were uncertain whether he yet lingered among them:

> Ev'ry ear
> Still listened in suspense, of hope and fear;
> Sublime, ineffable, angelic grace,
> Beam'd in his meek and venerable face."

These lines were indeed written of one who walked with God, and whom God took to Himself by a glorious translation; but they will not be ill applied to any Christian Enoch, whose eye of faith beheld the heavens opened, and the minister of God descending to bless and to guard his people.

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* Southey: Life of Wesley, t. ii. 370.

A Quiet Faith.

We meet in this world with a faith more gallant, fine, and delicate, than the plain and homely belief which I have described; a modish and courtly faith it is, which sits still, and yet sets you in the lap of Christ. It passes under so many names that I cannot stop to number them all now. It is called a casting of ourselves upon Christ, a relying on his merits, a shrouding ourselves under the robes of his righteousness: and though sometimes it is called a going to him for salvation, yet there is this mystery in the business, that you may go, and yet not go; you may go, and yet stand still; you may cast yourself upon him, and not come to him; or if you take one little step, and be at the pains to come to him, the work is done, and you need not follow him. It is indeed a resting, not a travelling grace. And such a grand secret there is in it, that a man may rest before he stirs a foot; he may lean on Christ, and approach no nearer than he was before; he may lay hold on him, and yet remain at the greatest distance from him. It will carry you to the end of your way before you are at the beginning; the very first step of it is to stay yourself; the beginning of its motion is to be at rest. The multitude goes in crowds in this wide road; the voice of the people cries up this as the only way to heaven. All the wicked men in the world are well contented to take this journey, which may be finished at one step, and to run this race, which may be accomplished in a breath, and for which the last breath in their body may as well serve as any else. There is no man but he lays hold of Christ; and having heard that this is faith, do what you can, it is not possible to beat off his hands. There is not a soul so wicked, but it applies to itself his righteousness, and fancies all its sins to be covered therewith. It is the sweetest thing in the world to cast themselves into his arms, and expect not to go, but to be carried to heaven. They rest on him, and him only, for salvation. They rest on him so solely for it, that they are loth to stir a foot to contribute any thing towards it. They would have him take all the honor of the business to himself; and are desirous to do not so much as one good action, but leave him to do all, and impute his doings to them. Thus they imagine themselves to be the only advancers of free grace: and they think there are none but they that set the crown upon Christ's head."—*Bishop Patrick.*

From the English Churchman.

A Christian Musician at the French Opera.

Christian Urban, first alto of the Royal Academy of Music, expired at Paris last week. He was a consummate musician, and highly esteemed in the musical world. Short, ill-shaped, invariably wearing a sky-blue coat, and dining every day at the same table at the Café Anglais, Urban was well known for his originality. But what, above all, distinguished him was an extreme devotion, the minute practices of which he scrupulously followed. He went to mass every day of the week, and on Sundays attended every service. At night he brought with him to the opera orchestra pious books, which he read with unction whenever he was permitted to quit his bow for a moment. You will ask why so devout an artist had engaged at the Opera. He deplored it, but had been obliged to enter the band. Urban had at first devoted his talents to sacred music, but it had not yielded him enough to live upon, and necessity had thrown him into the dramatic world a theatrical musician. All the resources of his mind were employed in reconciling his ideas with the exigencies of his profession. Whilst accompanying with his violin the song and the dance, he had remained a complete stranger to the spectacle, and to its pomp and fascinating attractions. He had made it a rule to keep his head constantly bent on his chest, and his eyes lowered on his music or prayer-book. On no account would he have infringed the duty he had imposed on himself, for the slightest infraction would have been to him an enormous sin. Never did his eyes venture across the proscenium; never did he see the end of the foot, or the lower part of the leg of a dancer, even when she executed her liveliest *pirouettes* or most celestial *entrechats.* He had a holy horror of such abominations. We do not exaggerate; it is literally true that Christian Urban was many years in the Opera orchestra without ever having seen the stage. He was as unacquainted with the *cantatrices* as with the *danseuses.* One day, in a drawing-room, he met a young and pretty woman, who addressed him as a person whom one often sees, and complimented him on his talents in flattering terms. "Who is that lady?" asked Urban. "What, don't you know her!" replied the master of the house. "I have never seen her." Impossible! look at her well." "In vain do I look at her," reiterated Urban, "I assure you that I have never seen her before." He told the truth, and it was necessary to name Madam Dorus, whom he actually saw for the first time, although he had heard her sing for the last ten years. Urban knew no faces on the Opera stage, and knew as little of the plays as of the performers; he carefully avoided paying the least attention to these works of Satan, and the pious meditations into which he was plunged prevented his hearing the words of the lyric drama. Several modern works have exhibited on the stage the ceremonies and pomp of the Church. Urban considered it a profanation, and shuddered when he heard the chorus utter Church music. One evening, whilst a procession moved across the stage, he was seen to kneel in the orchestra, cross himself, and pray with joined hands, as if he had been at Notre Dame. At the moment death struck him Urban was about to retire on a pension, and devote himself to monastic life, which promised him unmingled felicity. He has died, leaving the reputation of a very intelligent man, who during twenty-five years never missed a single performance at the Opera, and never saw *Guillaume Tell, Robert le Diable,* the *Huguenots,* the *Juive, Sylphide,* nor *Gisselle*—of a musician of the opera band who was faithfully at his post every night during those twenty-five years, and who, though provided with excellent eyes, never saw Mademoiselles Falcon, Nourrit, Taglioni, Madame Stoltz, Duprez, Carlotta Grisi, or any other of the gods or goddesses of either song or ballet.—*Paris Paper.*

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THE subscriber having purchased the above work of Mr. J. R. Dunham, will continue its publication on the same terms and on the same principles as it has been published for the last two years, and which has given such universal satisfaction. The Publisher will have the valuable services of the Rev. J. Murray Forbes, Rev. B. I. Haight, and the Rev. S. L. Southard, as advisers; and the work will be conducted under the control and with the approbation of the Right Rev. Bishops Doane, of New Jersey, and McCoskry, of Michigan. With this guarantee for the sound and judicious principles of the work, the publisher solicits not only the continued, but increased patronage of Churchmen.

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New-York, Dec. 27, 1845.

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Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs. Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

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J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
opposite St. Paul's.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

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Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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Aug. 9. 83 Anthony st., next door to Broadway.

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JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has published and for sale,

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